NOTE

This book is a translation of **Se'âdet-i Ebediyye,** which was originally written in Turkish.

The Turkish original of the book **Se'âdet-i Ebediyye** consists of three parts, all of which add up to well over twelve hundred pages.

We have translated the entire book into English and published our translations in six individual fascicles.

Se'âdet-i Ebediyye is a book prepared according to the Hanafî Madhhab. There is not a single bit of knowledge or a word which contradicts the creed of Ahl-i Sunnat wa'l Jamâ'at in this book.

This is the third fascicle. We invoke Allâhu ta'âlâ for help, so the book may reach our dear readers.

A Warning: Missionaries are striving to advertise Christianity; Jews are working to spread out the concocted words of Jewish rabbis; Hakîkat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam; and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and side with the right one of these choices and will help to spread it for salvation of all humanity. There is no better way and more valuable thing to serve humanity than doing so.

TYPESET AND PRINTED IN TURKEY BY:

İhlâs Gazetecilik A.Ş.
29 Ekim Cad. No. 23 Yenibosna-ISTANBUL/TURKEY
Tel: 90.212.454 3000

ENDLESS BLISS

CONTENTS
OF
THE THIRD FASCICLE

PREFACE

Saying the Basmala, I begin writing the third fascicle of **Endless Bliss.** For, it will be easy to finish the good deeds started with the Basmala. Such deeds will be useful.

I offer my infinite hamd and gratitude to the Supreme Being, Allah, Who has honoured us by creating us as human beings among His millions of various living and lifeless creatures, and Who has made us valuable by giving us the belief that Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam', His most beloved one, the highest of mankind, is Allah's Prophet. To be honoured with being human means to have a human figure. For, no other creature has this beautiful figure. Every child that is normal is beautiful. **'Aql** (wisdom) is the great blessing that protects this beauty against contamination later and which makes this beauty valuable. People who have attained the blessing of wisdom are honourable, valuable and happy people. Wisdom is the power distinguishing good from bad, and useful from harmful. Each person has a different amount of this power. A person who has much wisdom is called wise. Wisdom should not be confused with intellect. An intelligent person makes tools. In order to obtain his needs and lustful desires or to take vengeance, he searches for ways and means, and finds them, too. He even conceives new ones resembling them. He uses them. He does not think whether they will be useful or harmful. He cannot see beyond his nose. It is wisdom that reasons and sees these. Intellect, to an extent, exists in some animals, too. Very few people have precise, unerring wisdom. Intellect observes the activities in nature, finds out the relations, the laws among them, and establishes mathematical formulas. But it is wisdom that applies them usefully. Intellect explores bombs, laser beams, unimaginably fearful poisons, but it is wisdom that will apply them properly and usefully.

Intellect explores many things in power, motion and energy, realizes that every motion is made by some power, observes such powers and sees the order in the activities of nature, but still does not think of the existence of a source of power that makes the innumerously various motions and activities, which could not be

solved by the intellect or even comprehended by wisdom. The intellect sees and observes men’s and animals’ voluntary and involuntary actions, yet still it does not reason the existence of a Supreme Owner of Power and Will that makes the regular, voluntary, infinite movements which it sees on earth, in seas and in the universe. It even denies this fact. A wise person realizes and believes in the existence of such a maker. And a person with a little wisdom surmises in the least. Upon learning the lives and words of Prophets, his surmise becomes positive knowledge and îmân.

A wise man who has learned science and studied history realizes well that right, good, usefulness and endless bliss are only in the commandments and prohibitions, that is, in the religions, declared by Allâhu ta’âlâ. Today we see various religions on the earth. Some of them have been declared by Allâhu ta’âlâ. But others have mostly been concocted by the cruel, by egoists and hypocrites in imitation of the heavenly religions. They are not religions, they are irreligious cults. As is shown by the history of religions, most of the heavenly religions have been forgotten, changed and defiled in process of time. Another fact shown clearly by the history of religions is that there is only one **heavenly religion** left unchanged, undefiled on the earth today. This unchanged true religion is the **Islamic religion, Islam,** brought from Allah by Hadrat Muhammad ‘sall-Allâhu ’alaihi wa sallam’, the final Prophet.

For thirteen hundred years, the enemies of Islam, dictators and ignorant, evil people who sold themselves to the former have striven to change the Islamic religion also and to demolish it from within and have done a lot of harm to Muslims, yet their lies and slanders have not caught on and have been forgotten. For, Allâhu ta’âlâ has promised that He would protect the Islamic religion until the end of the world. Recently, the Shî’îs, Wahhabîs, followers of Maudoodî, Qâdiyânîs, novices of Sayyid Qutb have been racing to defile the Islamic religion, but the promise given by Allâhu ta’âlâ will work, and all these heretical mischief-makers will be routed and destroyed. Allâhu ta’âlâ will protect until the end of the world those real Muslims who are called **Ahl as-Sunnat wa-l-Jamâ’at** or, in short, **Sunnî.**

To attain the honour of the true religion of Islam, it is necessary for a wise man to read and understand the books of the Ahl as-sunnat savants. After attaining this honour, it is necessary for him also to live compatibly with what he has learned. And

living compatibly with Islam, in its turn, is again possible through wisdom. Following Islam in every action requires consulting wisdom. Working and struggling in the world is like traveling in a dark night. Also, struggling to attain comfort and ease in the world and endless blessings in the Hereafter, that is, obeying Islam, is like a true path that must be followed in the dark. Going along this true path at night without deviating into harmful ways requires having a light, a lantern. Man's wisdom is like this lantern. He who has little wisdom, that is, an idiot, though he might have attained the honour of being a Muslim, will go wrong in following Islam, thus drifting into perdition. Being caught by the traps of ignorant and stupid enemies of Islam and lâmadhhabî heretical men of religion, he will destroy his life in this world and in the Hereafter.

Hamd and gratitude be to Allâhu ta'âlâ, Who has blessed me with the lot of publishing the third fascicle of **Endless Bliss,** which is one of the books I have prepared so that those who have been gifted with the honour of being human will be valuable and in order to provide them with attaining comfort and ease in the world and endless blessings after death! It being an important task and worship for those who have had the value of being Muslims to do favours and services to every creature, I have attempted to do this work. I send my prayers to Allâhu ta'âlâ so that He will bless my service and my readers.

Mîlâdî	Hijrî Shamsî	Hijrî Qamarî
2001	1380	1422

ENDLESS BLISS

THIRD FASCICLE

1 — SECOND VOLUME, 67th LETTER

This letter, written to Khân-i Khânân-i jihân, explains the belief of the Ahl as-sunnat, the five essentials of Islam and tawba for one's sins:

I begin my letter with the Basmala. [That is, I begin writing this letter in the blessed name of Allâhu ta'âlâ, Who pities all human beings by creating and sending them useful things in the world; Who forgives, as a favour in the Hereafter, those Believers who have deserved Hell; and Who creates all creatures, keeps them in existence every moment and protects them against fear and horror.] Salâms be to those good people whom He has selected and loved!

[It is written in the sixth page of the first volume of Ibni 'Âbidîn: "It is wâjib to say **Bismillâh** or **Allâhu akbar** when killing an animal (by cutting its throat), when shooting an arrow at a game, when sending a trained hound for the animal to be hunted. It is acceptable as well to say the Basmala completely. There are Islamic scholars who say that it is wâjib to say the Basmala before reciting the Fâtiha at each rak'at. Yet, more correctly, it is sunnat. It is sunnat to say the Basmala when beginning to perform an ablution, to eat, to drink and to do any useful work. It is either permissible or mustahab to say the Basmala between the Fâtiha and the sûra (which is to be recited after the Fâtiha while performing namâz). It is mubâh to say it when beginning to walk, when sitting down or standing up.[1]

"It is makrûh to say the Basmala when opening one's private parts, when entering a place where there is najâsat, when reciting **Barâa Sûra** immediately after the sûra previous to it, when

---

[1] Details pertaining to namâz are available in the fourth fascicle of **Endless Bliss**.

beginning to smoke a cigarette or to eat something with a strong smell, such as onions or garlic, [and when beginning to shave. The fact that the cigarette is compared to things with a strong smell, such as onions and garlic, shows that tobacco is, like these things, tab'an makrûh, not shar'an makrûh.] It is harâm to say the Basmala when beginning to commit a harâm. In fact, it has been said that he who says the Basmala knowingly when beginning something which is certainly harâm, becomes a disbeliever. It is harâm for a (person who is in the state of) junub to recite the Qur'ân with the intention of reciting the Qur'ân.

"It is wâjib to say hamd in namâz, and it is sunnat to say it in a khutba or before each du'â (prayer) or after eating and drinking. It is mubâh to say it whenever you remember it. It is makrûh to say it at dirty places, and it is harâm to say it after eating or drinking something which is harâm; it may even cause disbelief."]

We have received your valuable letter, which you so kindly sent to us. Hamd and gratitude be to Allâhu ta'âlâ, because at such a time as this when doubts have been on the increase, you fortunate people, though you need nothing and though there is no occasion, have been taking notice of these faqîrs and thinking of us, who have been left, forgotten in the nook, thus showing that you have belief in this way, which befits your pure ancestry. It is such a great blessing that your various occupations and relations do not prevent you from this great fortune, nor do the confusing things you have to do hinder this love of yours. You should fulfil the thanks for this great blessing, and you should be hopeful, since it is stated in a hadîth-i-sherîf: **"In the Hereafter everybody will be with the person whom he loves in the world!"**

O you valuable and fortunate man! Among the seventy-three groups, only (those people who are in) the Madhhab of **Ahl as-sunnat wa-l-Jamâ'at** will be saved from Hell. Each Muslim has to learn the belief of Ahl as-sunnat and correct his îmân accordingly. The majority of the Muslims who have spread over the world for centuries have been in the Ahl as-sunnat Madhhab. Millions of books written by hundreds of thousands of Ahl as-sunnat savants have spread and promulgated Islam all over the world. He who wants to be saved from Hell has to find these correct books and correct his îmân by reading them. It is a heart-killing poison to set the heart on those evil, corrupt creeds and beliefs disagreeing with the belief written in the books of the Ahl as-sunnat savants. It takes one to endless death, to eternal torment. If there is slackness

in deeds and worships, it may be forgiven. But being slack in belief will never be forgiven. Allâhu ta'âlâ declares: **"I shall never forgive shirk, that is, disbelief. I shall forgive all the other sins of those people whom I like."**

I shall explain the creed of the Ahl as-sunnat briefly and concisely. You must correct your belief accordingly. You must implore and beg Allâhu ta'âlâ to keep you fast to this creed.

You should know that Allâhu ta'âlâ exists with His Eternal Person. He has created, made existent and let come out of non-existence everything other than He. He existed endlessly. He is eternal in the past. That is, He always existed. There cannot be nonexistence before His existence. Everything other than He was nonexistent. He created all afterwards. He who is eternal in the past will also be eternal in the future, everlastingly. He who is of transient existence and created will be transient; that is, he will cease to exist. Allâhu ta'âlâ is one. That is, only His existence is necessary. Only He, again, deserves being worshipped. Existence of all things other than He is unnecessary. It makes no difference whether or not they exist. Nothing other than He is worth being worshipped.

Allâhu ta'âlâ has Attributes of Perfection. These Attributes of His are **Hayât, 'Ilm, Sem', Basar, Qudrat, Irâda, Kalâm,** and **Takwîn.** These Attributes of His also are eternal, everlasting. Their existence is with Allâhu ta'âlâ Himself. Creation of creatures and changes that have taken place in them do not harm the fact that the Attributes are eternal. The transient existence of those things which the Attributes have connections with does not prevent the Attributes from being eternal. Philosophers, depending on mind only and their minds being deficient, and the Mu'tazila group of Muslims, not seeing the fact well, dismissed the matter by only saying that since creatures were of transient existence, the Attributes which created and handled them were of transient existence, too. Thus, they denied the eternal **Sifât-i kâmila**. They said: "The attribute 'knowledge' does not penetrate tiny motes. That is, Allâhu ta'âlâ does not know of tiny things. For, changes in things will make changes in the attribute 'knowledge'. However, there cannot be change in something eternal." They did not know that the Attributes are eternal, but their relations with things are of transient existence.

Deficient attributes do not exist in Him. Allâhu ta'âlâ is free, far from the attributes of substances, objects, states, and from the

things that are necessary for them. Allâhu ta'âlâ is not with time, with place or with direction. He is not at a place or at any side. He created time, places and directions. An ignorant person thinks that He is up on the 'Arsh. The 'Arsh,[1] beings above it and below it are all His creatures. He created all these afterwards. Can something which has been created afterwards ever be a place for One who is eternal and always exists? Only, the 'Arsh is the most honoured of creatures. It is purer and more lightsome than anything else. Therefore, it is like a mirror. The greatness of Allâhu ta'âlâ is seen there. Hence, it is called **'Arshullah.** But with relation to Allâhu ta'âlâ the 'Arsh is like other things. They are all His creatures. Only, the 'Arsh is like a mirror. Other things do not have this ability. Can a man seen in a mirror be said to be in the mirror? Man's relation to the mirror is like his relation to other things. Man's relation to all is the same. Only, there is a difference between the mirror and other things. The mirror can reflect man's image whereas other things cannot.

Allâhu ta'âlâ is not a substance, an object, or a state. He is not limited; He does not have dimensions. He is not long, short, wide or narrow. We say that He is **Wâsi**, that is, wide. But this wideness is different from what we know and understand. He is **Muhît;** that is, He surrounds everything. But this surrounding is unlike what we understand. He is **Qarîb**; that is, He is close to us, together with us, but unlike what we understand from it! We believe that He is wâsi, muhît, qarîb, and together with us. But we cannot know what these attributes mean. We say that everything which comes to mind is wrong. Allâhu ta'âlâ does not unite with anything. Nothing unites with Him. Nothing enters Him. Nor does He enter anything. Allâhu ta'âlâ does not part, break into pieces, nor can He be analyzed or combined. He does not have a likeness or a partner. He does not have a wife or children. He is unlike the things which we know or which we think of. It cannot be understood or imagined how He is. There cannot be a likeness or an example for Him. We know only that Allâhu ta'âlâ exists. He has the Attributes which He has imparted to us. Yet He is free, far from everything that comes to our mind and imagination about Him and His Attributes. Men cannot understand Him. Translation of a Persian couplet:

---

[1] Please see the seventy-sixth chapter of the sixth fascicle of **Endless Bliss** for 'the 'Arsh'.

When asked, "Am I not thine Allah?" those who understood Him, said, "He exists," and they said no more.

The Names of Allâhu ta'âlâ are **Tawqîfî.** That is, they are dependent on the dictation of the Owner of Islam. Names dictated by the declaration should be said. Names that are not dictated by Islam cannot be said. We should not say them no matter how perfect and beautiful names they sound. He can be called Jawâd. For, Islam has called Him Jawâd. But He cannot be called Sakhî, which, too, means generous. For Islam has not called Him Sakhî. [Then, He cannot be called god. Especially when doing an act of worship, such as performing the adhân,[1] it is a grave sin to say god instead of the Name Allah.]

The Qur'ân is the Word of Allah. It is His Speech. Placing His Word into Islamic letters, and sounds, He sent it to our Prophet Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam'. Through this He informed His slaves with His commands and prohibitions.

We creatures speak with our vocal cords, which are in our throats, with our tongues and palates. We change our desires into letters and sounds to reveal them. And Allâhu ta'âlâ, with His great power, sent His Word to His slaves in letters and sounds without the vocal cords, mouth or tongue. He revealed His commands and prohibitions in letters and sounds. Both these kinds of speech (kalâm) belong to Him. That is, His **Kalâm-i nafsî**, **which is the one before being changed into letters and sounds**, **and His Kalâm-i lafzî**, which is in letters and sounds, are all His Word. It is correct to call both of them **Kalâm**. As a matter of fact, both of our nafsî and lafzî words are our speech. It is wrong to say that the nafsî is real and the lafzî is metaphorical, i.e. similar to speech. For, metaphorical things may be denied. It is disbelief to deny Allah's Kalâm-i lafzî and to say that it is not Allah's Word. Also, all the Books and Suhûf (small books) revealed to previous Prophets ''alâ nabiyyinâ wa 'alaihim-us-salâtu wa-t-teslîmât' are Allah's Word. All the contents of those Books and the Qur'ân are the **Ahkâm-i-ilâhî.** He sent to the people of each age the rules that were suitable for their age and made them responsible for them.

In Paradise Muslims will see Allâhu ta'âlâ without direction, without being opposite Him, without realizing how He is, without

---

[1] Please see the eleventh chapter of the fourth fascicle of **Endless Bliss** for 'the adhân'.

(Him) being surrounded, i.e., without being in any shape. We believe in seeing Allâhu ta'âlâ in the Hereafter. We do not think of how He will be seen. For, mind cannot understand seeing Him. We have no other choice but to believe. Woe to philosophers, upon those Muslims called the Mu'tazila, and upon all the groups, except the Ahl as-sunnat, because they were too blind and were deprived of this belief. Attempting to liken something which they did not see or know to those things which they saw, they deprived themselves of the honour of îmân.

As Allâhu ta'âlâ creates men, likewise He creates men's deeds. All the good and bad things are by His decree and will. Yet He likes good deeds and dislikes bad deeds. Although every deed, good or evil, is by His will and creation, it would be impertinence to name Him only as the creator of a certain evil thing. We should not say that He is the creator of evil. We should say that He is the Creator of good and evil things. For example, we should say that He is the Creator of everything. But we should not say that He is the creator of filth and swine. This is a practice of good manners towards Him. So coarsely do the group of Mu'tazila [and some aberrant people] think. They say that man creates his every deed, good or bad. Both mind and Islam show that this is wrong. Those savants who told the truth, i.e. the great ones of the Ahl as-sunnat 'rahmatullâhi 'alaihim ajma'în' said that man's own power also affects something he does, and they called this effect **kesb** (acquiring). For, there is certainly a difference between the hand's vibration and its being raised optionally. Man's power and acquiring do not interfere with the vibrations. But they interfere with the optional actions. And this much interference on their part causes questioning and punishment, and man either earns thawâb or becomes sinful. He who denies man's power and option and thinks that men are incapable and compelled has not understood the words of the Islamic savants. These great people's saying that man has power and will does not mean that man does what he wishes and does not do what he does not wish to. Being so is very far from being a slave. The words of these great people mean that man can do what he is commanded to do. For example, he can perform namâz five times daily. He can give one-fortieth of his property as zakât. He can fast one month of the twelve months. He who has money enough for the journey and food can perform the hajj once in his lifetime. Likewise, he can obey all the rules of Islam. Allâhu ta'âlâ, being so merciful, with men being so weak

and frail, has commanded the lightest and easiest ones of all kinds of worship. He has declared in the Qur'ân: **"Allâhu ta'âlâ wishes easy things for you, not hardships."** And He declares in another âyat, **"Allâhu ta'âlâ wants to command you what is light and easy. Men are created weak and powerless."**

[This is the meaning of the saying: 'There is no oppression, hardship in Islam.' That is, it means: 'Allâhu ta'âlâ has commanded easy ways.' However, it does not mean: 'Let everybody do what he likes and not do what comes difficult to his nafs, let him change the worships as he wishes into comfortable, easy ways.' It is disbelief, irreligiousness to make an insignificant alteration in Islam.]

Prophets are people selected and sent by Allâhu ta'âlâ. They were sent to call their ummats to Allâhu ta'âlâ and pull them out of excessive, wrong ways into the way leading to salvation. They gave the good news of Paradise to those who accepted their invitation while intimidating with Hell torment those who denied them. All the teachings which they brought from Allâhu ta'âlâ are true. There is no error in any of them. The last Prophet is Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam'. His religion has transformed, abrogated all others. His book is the best of the heavenly books. His religion will remain valid until the end of the world. It will not be changed by anybody. Hadrat Isâ (Jesus) will descend from heaven, yet he will follow Hadrat Muhammad's religion; that is, he will join his Ummat.

[Some people say that a religion will change in process of time, that laws of Islam have become obsolete and old, that a religion is needed to meet the needs of our age. Yes, the religion changes in the course of time. But its owner, Allâhu ta'âlâ, changes it. As a matter of fact, He has changed it many times since Hadrat Adam and finally sent Hadrat Muhammad's religion as the most perfect, the highest religion which will meet all requirements and needs until the end of the world. Could the poor human beings make a religion which is better than the one which Allâhu ta'âlâ says to be perfect? Yes, a nation's laws will change in process of time, but only the National Assembly can change them, not any guard or shepherd. It is written in the thirty-ninth chapter of **Majalla** and in its commentary: "The rules will change in process of time. Rules that are dependent upon customs and traditions will change. Rules that are derived from the Nass (âyats and hadîths with clear meanings) do not change in process of time."]

All of what Hadrat Muhammad has stated about the Rising Day[1] is true. It is right and true that there will be torment in the grave, that the grave will squeeze the dead person; that two angels named Munkar and Nakîr will ask questions in the grave; that everything will be annihilated on Doomsday; that the sky will crack; that the stars will get out of their orbits and disperse; that the globe and its mountains will break into pieces; that all people will be resurrected from their graves and will assemble in the place of Mahshar, that is, souls will return to their bodies; that there will be an earthquake, fear, horror on Doomsday; that there will be questioning and accounting on the Rising Day; that hands, feet and limbs will bear witness to what has been done in the world; that record books of good and evil deeds will be revealed, and they will fly towards their owners from their right and left sides; and that good deeds and sins will be weighed on a pair of scales peculiar to the Hereafter. There, people whose thawâb weighs heavier will be saved from Hell, and those with little thawâb will suffer loss. The pair of scales there is an unknown one, and its weighing heavier or lighter is opposite to that of worldly scales. The scale which goes up is the heavier one and that which goes down is the lighter. [There is no earthly gravitation there.]

There, first the Prophets and then pious Muslims, that is, the Awliyâ, will, with Allah's permission, intercede for those Believers with many sins. Our Prophet declared: **"Of my Ummat, I will intercede for the ones with grave sins."** There is the Sirât Bridge over Hell. Believers will pass this bridge to go to Paradise. Disbelievers will slip and fall down into Hell.

[When mentioning the Sirât Bridge, we should not suppose that it is like bridges which we know. As a matter of fact, we say that it is necessary to pass the bridge of examination in order to pass the course. Every student will pass the bridge of examination. We call it a bridge because all students have to pass it. However, an examination is in no way similar to a bridge. There are people who can pass the bridge of examination, as well as those who cannot pass it and fall down. But this is unlike falling down into the sea from a bridge. Only those who have passed the bridge of examination know how it is. Likewise, everybody will have to pass the Sirât Bridge, and others, being unable to pass, will fall down into Hell. But this bridge, passing it or falling down into Hell, is not

[1] Please see the book entitled the Rising and the Hereafter.

like worldly bridges or the bridge of examination. It has no aspects resembling them.]

Paradise, which has been prepared for rewards and blessings for Believers, and Hell, which has been prepared for tormenting disbelievers, exist [now]. Allâhu ta'âlâ created both from nothing. They will exist eternally [after everything has been annihilated and created again on the Rising] and will never cease to exist. Believers, when they enter Paradise after the questioning and calling to account, will stay there eternally and will never leave Paradise. Likewise, disbelievers, after entering Hell, will remain there eternally and will suffer torment eternally. It is not possible that their torment be diminished. Ibni Taymiyya denies the fact that disbelievers will remain in Hell eternally. Allâhu ta'âlâ declares: **"Their torment will not be diminished, they will never get help."** People with the tiniest îmân in their heart will perhaps be put into Hell if their sins are many. They will be tormented as much as their sins, yet, in the end, they will be taken out of Hell, their faces not being black. Disbelievers' faces will be made black. Believers will not be chained in Hell. Thus, the value of the tiniest îmân in their hearts will be seen. But disbelievers will be handcuffed and chained.

Angels are Allah's dear slaves. It is not possible for them to disobey Allah's commands. They do what they are commanded. They do not get married. They do not bear children or multiply. Allâhu ta'âlâ has chosen some of them as Prophets. He has honoured them with the task of carrying wahy. They are those who brought the Books and Suhûf to Prophets. [For example, **An'âm Sûra** was brought by Hadrat Jebrâil (Gabriel) together with seventy thousand angels.] They do not make any mistakes, nor do they ever forget. They do not play tricks or deceive. What they bring from Allâhu ta'âlâ is always true. It is never doubtful, nor does it depend upon probabilities. Angels are afraid of Allah's grandeur, wrath, and greatness. They have no other work than doing what they are commanded.

'ÎMÂN' means to believe the teachings coming from our Prophet, which are written in the books of Ahl as-sunnat savants, and to express one's belief. Worships are not parts from îmân. But they perfect and beautify îmân. Imâm-i a'zâm Abû Hanîfa ''alaihirrahma' said that îmân does not increase or decrease. For, îmân means the heart's confirmation, admitting and believing. There is not scarcity or abundance in îmân. Belief which has its

decrease and increase is not called îmân, but it is called supposition and illusion. Îmân's being much or little means muchness or scarcity in acts of worship. When a person worships much, he is said to have much perfection in his îmân. Then, the îmâns of all Believers are unlike the îmâns of Prophets. For, Prophets' îmân has reached the summit of perfection on account of acts of worship. The îmân of other Believers cannot reach there. But both have the common quality of being îmân. The former has become different through acts of worship. It is as if there were no resemblance between them. All Believers and Prophets share the property of being human. But other values, superiorities have made Prophets reach high grades. Their humanity has become sort of different. In a way, they are higher human beings than the common humanity. Perhaps, they only are human beings. Others, as it were, are not human beings.

Imâm-i A'zam Abû Hanîfa ''alaihirrahma' said that one should say, "I am certainly a Believer." And Imâm-i Shâfi'î 'alaihirrahma' said that one should say, "I am, inshâ-Allah, a Believer." Both are true. When one expresses one's present îmân one should say, "I am certainly a Believer." When expressing one's îmân at one's last breath, one will say, "I am, inshâallah, a Believer." However, in this latter case, too, it is better to say, 'certainly' than saying it with some doubt.

A Believer's îmân does not go away no matter how grave a sin he commits. He does not become a disbeliever. I have heard that one day Imâm-i a'zam and the great savants of Baghdad were sitting somewhere, when somebody came up and said, "If a Believer kills his father unjustly, breaks open his head, drinks wine from his skull and then, getting drunk, commits fornication with his mother, will his îmân go away?" All the savants who heard this became angry with that Believer. "It is unnecessary even to ask this," they said. Imâm-i a'zam said, "That person is still a Believer. His îmân does not go away by his committing sins." The savants disliked this answer and castigated Imâm-i a'zam. But when the Imâm proved his word true, they all admitted it. If a Believer with a lot of sins repents before his last breath comes up to his throat, he will most likely be saved. For, Allâhu ta'âlâ promised that He would accept the tawba (repentance). If he has not attained the honour of tawba, his state is up to Allah only. If He wishes, He will forgive all his sins and put him into Paradise, or He will torment him with the Hell-fire or through troubles as much as his sins. But

at last he will be saved and enter Paradise again. For, it is only disbelievers who will not attain Allah's mercy in the next world. He who has the tiniest îmân will attain His compassion. If he cannot attain His compassion because of his sins, he will at last attain it through Allah's blessing and favour. O Allah! After giving us guidance to the right way and showing us the right way, protect us so that our hearts will not deviate onto the renegades' side! Have mercy upon us! Pity us poor creatures! Thou, alone, canst protect us against the darkness of disbelief and apostasy!

According to savants of the Ahl as-sunnat — may Allâhu ta'âlâ reward them abundantly for their hard work — it is not a piece of basic Islamic knowledge to talk about the caliphate. That is, it is not something based upon îmân. However, because Shiites were excessive in this respect [and a few ignorant people who disguised themselves as hodjas, named themselves Alawîs and poisoned Muslims with their slanderous words, books and magazines], savants of true Muslims have integrated the information about the caliphate into the knowledge of Kalâm, that is, into the information of îmân, and communicated the truth of the matter. After the last Prophet Muhammad Mustafâ, the Khalîfa of Muslims, that is, our Prophet's representative and the Muslims' leader is Hadrat Abû Bakr-i Siddîq. After him comes Hadrat 'Umar ul Fârûq. Next comes Hadrat 'Uthmân-i Zinnûrein, and then 'Alî bin Abî Tâlib. The order of superiority among these four is analogous to the order of their caliphates. All the Sahâba and the Tâbi'ûn said that of these the Shaikhayn [the first two] were higher than the other two. This unanimity has been stated by our îmâms of religion. For example, Imâm-i Shâfi'î's saying is well known. Abul-Hasan-i Ash'arî, one of the leaders of the Ahl as-sunnat, said: "It is certain that the Shaikhayn are higher than all the Ummat. He who denies this fact is either ignorant or stubborn." Imâm-i 'Alî said, "He who holds me superior to Abû Bakr and 'Umar is a slanderer. As slanderers are to be beaten, I will beat him." Hadrat 'Abdulqâdir-i Geilânî reported in his book entitled **Gunya-tut-tâlibîn:** Our Prophet said: **"I asked of Allâhu ta'âlâ that 'Alî become Khalîfa after me. Angels said: "O Muhammad! It will happen as Allâhu ta'âlâ wills. Abû Bakr-i Siddîq is Khalîfa after you."** 'Abdulqâdîr-i Geilânî reported again: Hadrat 'Alî said that the Prophet said to him: **"After me Abû Bakr will become Khalîfa. Then 'Umar, then 'Uthmân and then you will become Khalîfa."**

Imâm-i Hasan ‘radiy-Allâhu ’anh’ is higher than Imâm-i Huseyn. (These two people are Hadrat Alî’s sons.) The savants of Ahl as-sunnat have declared that in knowledge and ijtihâd Hadrat ’Âisha (the Prophet’s blessed wife, our mother) is superior to Hadrat Fâtima (the Prophet’s blessed daughter, and Hadrat Alî’s blessed wife). Hadrat ’Abdulqâdir-i Geilânî wrote in his book **Gunya**: “Hadrat ’Âisha is higher.” To this faqîr (Imâm-i Rabbânî means himself), in knowledge and ijtihâd Hadrat ’Âisha is higher, but in zuhd and in withdrawing from the world Hadrat Fâtima is higher. It is for this reason that Hadrat Fâtima was called **Betûl** (very pure). As for Hadrat ’Âisha, she used to teach Islam to the Sahâba. The Sahâba would solve their problems by asking her.

The combats among the Sahâba, e.g., the event of Camel and the event of Siffîn, were done with good intentions and for pious reasons, not for the desires of the nafs, or because of obstinacy or hostility. For, they all were great. Their hearts had been purified in the sohbat (company) of our Master, the Prophet, and with his blessed looks, no evils such as avarice, grudge or hostility had been left in them. Both their peace and the oppositions or combats among them were for the truth. Each of them acted in accordance with his own ijtihâd. They differed from one another when their ijtihâds differed from one another, yet this difference did not cause obstinacy or hostility in their hearts. There are two or ten thawâbs for those with correct ijtihâd, and one thawâb for those who erred. Then, we should not speak ill of those who erred as we do not speak ill of those who were right. For, both parties received thawâb. The savants of Ahl as-sunnat declare that the Amîr (Hadrat ’Alî) was right in those combats. Those ijtihâds which disagreed with his were wrong. But none of them can be spoken ill of, let alone calling any one of them a ‘disbeliever’ or ‘sinner’. Hadrat ’Alî declared in these combats, “Our brethren have parted from us. They are not disbelievers or sinners. For, they have been acting in accordance with their ijtihâd.” Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ declared: **“Avoid speaking ill of my Sahâba!”** Then, we have to look on all the Sahâba of the Prophet as great people and speak about them with reverence and good will. We should not think ill of any of those great people! We should know that the combats among them are better than others’ peace. This is the way to salvation. For, loving the Sahâba arises from loving our Master, the Prophet. Enmity against them means enmity

against him. The great savant Abû Bakr-i Shiblî said: “A person who does not respect the Sahâba does not have îmân in Muhammad ‘‘alaihissalâm’.”

[Alûsî says in his book entitled **Ghâliyya**: “Allâhu ta’âlâ praises the Sahâba in the Qur’ân. He declares that He loves those who migrated first, the Ansâr, and those who follow them in goodness. Allâhu ta’âlâ likes only that slave of His whom He knows will die in îmân. It is impossible for Him to have declared that He loved a certain slave of His even though He knew that he would die as a disbeliever. Therefore, âyats which praise the Sahâba refute those who say that they were unjust and that they became renegades after Rasûlullah’s death, thus informing that such people who say so are malevolent. There are many hadîths praising all the Sahâba. One of the well-known ones of these is the hadîth which reads: **‘My Sahâba are like the stars. If you follow any one of them, you will attain guidance to the right way!’** which is communicated by Dârimî and Ibni Adî.” The book **Uns-ut-tâibîn** by Ahmad Nâmiqî Jâmî ‘rahmatullâhi ’alaih’ is in Persian. In its forty-fourth page of the Tehran edition printed during the time of Shah Ridâ, the names of four Khalîfas are written, and these Khalîfas and all of the Ashâb-i kirâm are praised well, and we are advised to love them all. Heretics who cannot realize the value and the greatness of the Sahâba and who slander those great people and compare them to themselves, are called **Râfidîs**, who are the worst of the seventy-two groups of bid’at, and who it has been declared will go to Hell. Today Râfidîs name themselves **’Alawî**. Saying that they follow Hadrat ’Alî, they deceive the innocent younger generations. Spreading the concocted legends fibbed in a certain book, which they printed in Istanbul in 1958 A.D. and entitled **Hüsniye**, among ignorant and mostly female villagers, they slander the great champions of Islam. It is written in the book **Tuhfa** that the aforesaid book, which teems with lies and very loathsome slanders, was concocted by a Jew named Murtezâ. It is written in the book **Esmâ-ul-muellifîn** that that book, (Hüsniye), was translated into Persian by a Hurûfî named Ibrâhîm Esterabâdî, who died in 958 [A.D. 1551]. It has fallen to my lot to refute those heretical writings, abominable slanders with documents, thus disgracing them in **Sahâba ‘The Blessed’**, and also in the chapter captioned **Tezkiya-i-Ahl-i-Bayt** of the book entitled **Documents of the Right Word**. These two books, both in English, are available from **Hakîkat Kitâbevi, Dârüşşefeka Cad. No: 53 P.K. 35, 34083, Fâtih-**

Istanbul-Turkey). The Jewish convert Murtezâ, the author, died in Baghdad in 436 [1044]. And his brother Radî bin Tâhir was born in 359 and died in Baghdad in 406. The book **Manâqib-i-Jihâr Yâr-i-Ghuzîn**, (by Eyyûb bin Siddîq), gives a detailed account of the superior virtues of the **Ashâb-i-kirâm**.

Of all the many characteristics whereby the Shi'a group differ from the Sunnites, what makes the Shiites worst is the fact that they bear the creed of Hurûfî. So excessive are some people in the Râfidî heresy that in the end they become disbelievers. Râfidîs were few and were about to perish, when Shâh Ismâ'îl, one of them, established a state; so they proliferated again. The heresy infiltrated into our country, too; almost all the dervish convents came into contact with it, and many innocent people caught this contagion and tumbled down into eternal death. May Allâhu ta'âlâ not let us digress from the right and pure belief of the Ahl as-Sunnat. May He protect us against the perils called Wahhabism and Shiism, which instigate faction among Muslims! Âmîn. It is written on the initial pages of **Tuhfa-i ithnâ 'ashariyya**: The founder of Shiism was a Jew from Yemen, namely, 'Abdullah bin Saba, who was exiled to Madâyin by Hadrat 'Alî because he called him a god. [It is written in **Munjid** that he was a Jew who came from Egypt to Medina in 34 A.H. (657) and became a Muslim.] This group of heresy took a different shape in every century, was put into a definite shape during the time of Shâh Ismâ'îl, and books were written. Shiism first appeared during the time of Hadrat 'Alî. Its spreading among people began afterwards. In the sixtieth year of the Hegira, the **Kisâniyya** sect, in the sixty-sixth year the **Mukhtâriyya** sect, and in the hundred and ninth year the **Hishâmiyya** sect appeared, yet they could not catch on and perished. The **Zaydiyya** sect, which has been distracting Muslims from the right way for centuries, appeared in the hundred and twelfth year, and all the other sects appeared thereafter. We may say briefly that all sects of bid'at which have been instigating faction among Muslims appeared after the deaths of all the Sahâba.[1] The beliefs of all the Shî'a sects come together in three groups:

1) Tafdîliyya: they say that Hadrat 'Alî is the highest of the Sahâba.

---

[1] Please see the thirty-sixth chapter of the second fascicle of **Endless Bliss**.

2) Sabbiyya: they say that the Sahâba, with a few exceptions, became cruel disbelievers. They speak ill of them.

3) Ghulât-i shî'a: they say that Hadrat 'Alî is a god. So do the groups of **Sabaiyya** and **Nusayriyya**. They do not practise any worship.

These people have always gathered around one of the grandsons of Hadrad 'Alî and Hadrat 'Abbâs and differed into various sects. When Imâm-i Zainal'âbidîn passed away most of them came together around his son Zayd and while enroute to fight Yûsuf-i Saqâfî, who had been assigned the governor of Iraq by the Emevî (Umayyad) ruler Hishâm bin 'Abdulmalik, some of them dissented from Zayd. Zayd called them **Râfidî**. But they named themselves **Imâmiyya**. Those who remained with Zayd were called **Zaydî**. Both groups said: "After Rasûlullah, the caliphate belongs to the twelve îmâms."

The **Twelve imâms** are 'Alî bin Abî Tâlib, Hasan, Huseyn, Zainal'âbidîn, Muhammad Bâqir, Ja'far-i-Sâdiq, Mûsâ Kâzim, 'Alî Ridâ, Muhammad Jawad Taqiy, 'Alî Naqiy, Hasan 'Askarî Zakiy, and Muhammad Mahdî. Attaching themselves to various sons of these twelve imâms, they parted into different groups. Today the majority of them are Imâmiyya and hold the first of the three main kinds of creed, yet there have been changes in their beliefs over the course of time. They now call themselves **Ja'farî**. There is lengthy information about the Ja'farîs in the entry **Ja'far-i-Sâdiq**, the hundred and eighty-third entry of the biographies section of the Turkish origin of Endless Bliss.]

All of what the Mukhbir-i sâdiq (he who always tells the truth) reported about the symptoms of Doomsday are true. There can be no errors. That day the sun, contrary to its usual course, will rise in the west. Hadrat Mahdî will appear, Hadrat Îsâ (Jesus) will descend from heaven. The Dajjal will appear, people called Ya'jûj and Ma'jûj (Gog and Magog) will spread on the earth.

[It is written in **Hujjatullâhi 'alal'âlamîn**: "People called Ya'jûj and Ma'jûj are descendants of Yâfas (Japheth), the (third) son of Nûh (Noah) ''alaihissalâm'. They have flat and wide faces, small eyes and big ears, and they are short. Each has a thousand children. Nine - tenths of the number of genies and men are Ya'jûj and Ma'jûj. Every day they make a hole in the wall they have been left behind. But at night the wall becomes the same as it was before. They are unbelievers. When they get beyond the wall, they

will attack people. People will take refuge in cities and in buildings. They will eat up animals and drain rivers. Îsâ ''alaihissalâm' and his Sahâba will invoke against them. A wound will appear on the neck of each, and they will all die in one night. Eating them, animals will multiply. Their stink will make the earth impossible to live on." It is written in the Qur'ân that Gog and Magog are two evil peoples which were left behind a wall at a very ancient time and that they will spread on the earth towards Doomsday. Considering that archaeological research discovers cities buried under the ground and sea fossils on the peaks of mountains, that wall does not have to be in the open, nor do those people have to be numerous today. As a matter of fact, it could be thought that as thousands of millions of people today have originated from two people, so those two peoples will spread on the earth by multiplying out of a few people and none knows where those people are.]

The beast called **Dâbbatulard** will appear, the sky will be covered with smoke, which will reach all the people and will hurt them; due to its pain everybody will invoke: "Yâ Rabbî! Remove this torment from us. We now believe in Thee!" The last symptom is a fire, which will break out in Aden [which is in Yemen]. Somebody in India claimed to be the Mahdî, and he was believed by many ignorant people. According to them Hadrat Mahdî came, died, and his grave is in Fara city. [Also, some ignorant people in our country call those who say and write what they translate from the books of Tasawwuf "Mahdi". They think that those people write their own inspirations.] However, a hadîth declares: **"There will be a cloud just over Mahdî's head. An Angel from the cloud will say: 'This is Mahdî. Believe what he says!,' "** Another hadîth declares: **"Of all the people you have heard about, four persons took possession of the earth,** [i.e. most of the countries known]. **Two of them were Believers and the other two were unbelievers. The two Believers were Hadrat Zulqarnein and Hadrat Suleymân. And the two disbelievers were Nemrûd (Nimrod) and Buhtunnassar** (Nebuchadnezzar). **Fifthly, the earth will be owned by one of my descendants, Mahdî."**

A hadîth declares: **"Before Doomsday, Allâhu ta'âlâ will create one of my descendants, whose name, father's name and mother's name will be the same as those of mine, and who will fill the world with justice. The earth, which will have been filled with cruelty before him, will be filled with justice during his time."**

Another hadîth declares: **“The As’hâb-i kahf will be Mahdî’s assistants and Îsâ** (Jesus) **will descend from heaven during his time. As Îsâ fights the Dajjâl, Mahdî will be with him. During his reign, unusually, contrary to calculations, there will be a solar eclipse on the fourteenth day of the blessed month of Ramadân and there will be a lunar eclipse on its first night.”** Then, let them be reasonable enough to see if these symptoms exist [in those people whom the ignorant suppose to be Mahdî or] in that aforesaid dead man. Many other symptoms of Hadrat Mahdî have been predicted by Mukhbir-i Sâdiq ‘’alaihissalâtu wassalâm’. Hadrat Ahmad ibni Hajar-i Makkî wrote almost two hundred symptoms of Hadrat **Mahdî** in his book **al-Qawlulmukhtasâr fî-alâmât-il-Mahdî.** While the symptoms of the reported Mahdî are so obvious, those who think of others as Mahdî are so ignorant. May Allâhu ta’âlâ bless them with the lot of seeing the truth! [The book **Juz’un minal-ahâdith wa’l-âsâr-il-wâridati fî-haqq-il-Mahdî,** by Jalâladdîn-i Suyûtî, informs with the symptoms of hadrat Mahdî.]

Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ declared: **“The Beni-Isrâil** (Sons of Israel) **parted into seventy-one groups. Seventy of those groups went to Hell and only one group were saved. And the Nasârâ parted into seventy-two groups, seventy-one of which went to Hell and one group were saved. After some time, my Ummat also will part into seventy-three groups. Seventy-two of them will go to Hell and one will be saved.”** When asked by the Sahâba who this one group were, **“The group which will be saved from Hell are those who follow my Sahâba’s way,”** he said. [It is written in the translation of **Milal-Nihal** that this hadîth exists in the four books called **Sunan.**] The saved group are the Ahl as-sunnat wa-l-jamâ’at, who have held fast to the way of the Best of mankind. O our Allah! Do not make us dissent from the îmân, from the belief taught by the savants of the Ahl as-sunnat! Take us out of this world as we are together with them! Yâ Rabbî! Let us be together with them on the Day of Rising. After being guided into the true faith, do not let our hearts slip away from the right way and give us rahmat from Your High Kingdom. You are the greatest of those who give blessings.

The first principle of Islam is belief in Allâhu ta’âlâ and His Prophet. That is, it is to love them, and like and admit their words.

After correcting the belief, it is certainly necessary to do the commands of Islam, to avoid its prohibitions, that is, to carry out

the rules of Islam. One should perform namâz five times without being slack or lazy. One should perform it with ta'dil-i arkân and in jamâ'at. **"It is namâz which distinguishes the Muslim from the kâfir."** [A person who performs namâz correctly and well is a Muslim. If a person performs namâz incorrectly or does not perform it at all, his being a Muslim is doubtful.] When a person performs namâz correctly and well, he has held fast to Islam's rope. For, namâz is the second of Islam's five essentials.

Islam's third essential is to pay zakât.

Islam's fourth essential is to fast every day in the blessed month of Ramadân.

Its fifth essential is to perform hajj by making tawâf around the Ka'ba-i mu'azzama.

Islam's first essential, îmân, is to believe with the heart and express it with the tongue. And the other four essentials are the acts of worship that are to be done with the body and intended with the heart. Namâz, which has accumulated all kinds of worship in itself, is the highest of all. On the Day of Judgement the first questioning will be on namâz. If namâz is correct, all the other questions, with the help of Allâhu ta'âlâ, will pass easily.

We should avoid the harâms as well as possible. We should deem the things which Allâhu ta'âlâ dislikes as fatal poisons. Thinking about our faults, we should feel ashamed, embarrassed for having done them. We should repent and be sorry. [This repentance, and decisiveness (not to commit sins again), is called **making tawba**. Begging Allâhu ta'âlâ to forgive your sins is called **making istighfâr**.] He who speaks and acts in a manner which Allâhu ta'âlâ dislikes without being ashamed, embarrassed, has been persistently disobeying Allâhu ta'âlâ. Their obstinacies will almost drive them out of Islam.

[It is written in the third paragraph of the second chapter of the fourth section of the book **Riyâd-un-nâsikhîn**: "Although the harâms have been divided into two classes, grave sins, and venial sins, we should avoid the venial sins as well as we avoid the grave ones, and we should not consider any sin unimportant. For Allâhu ta'âlâ is muntaqîm[1] and ghanî (independent). He does not fear anybody in doing what He wishes. He has concealed His wrath, His enmity in sins. Any sin which is supposed to be venial may

---

[1] Vindictive, capable of revenging on His enemies.

cause His vengeance, His wrath.”

It is written in the first paragraph of the third chapter of **Riyâd-un-nâsikhîn**: “Sins other than disbelief and bid’at are classified in two groups. The first group are sins that are between Allâhu ta’âlâ and man. Having alcoholic drinks, not performing namâz and the like. Of these sins, we should very much avoid the venial ones as well as the grave ones. Resûlullah declared: **“Avoiding a mote of** [very small] **sin is better than the acts of worship performed by all genies and men.”** All sins are grave because sinning means not doing Allah’s command. However, some of them seem venial when compared with others. For example, looking lustfully at a nâmahram woman is less sinful than committing fornication. [What is less sinful than both is to satisfy one’s desire with one’s hand.] Not committing a venial sin is more valuable than the supererogatory worships of the whole world. For, it is not fard to do supererogatory worships, whereas it is fard for everybody to avoid sins. It is permissible to commit a venial sin in order to avoid a graver sin, when there is no other way.

After any sin committed, it is fard to make tawba (to repent and beg Allâhu ta’âlâ for forgiveness). Whatsoever the sin, the tawba will be accepted. It is written in **Kimyâ-i sa’âdat:** “A tawba that is made suitably with its conditions will certainly be accepted. We should not doubt whether the tawba will be accepted. We should doubt whether the tawba meets its conditions.” Allâhu ta’âlâ may avenge for any sin which has not been repented for. For, Allah’s wrath is hidden in sins. Allâhu ta’âlâ is very very powerful, victorious over everybody, and He is vindictive. He may refuse eternally a liked slave of His who has been worshipping for a hundred thousand years for one single sin, nor does He fear anything. The Qur’ân informs of this fact and states that the Devil [Shaytân], who had been obeying Him for two hundred thousand years, became eternally accursed because he was too arrogant to prostrate himself. A son of Hadrat Adam’s, His representative on the earth, was eternally expelled by Him because he had killed a man. Bal’âm-i Bâûrâ, during the time of Hadrat Mûsâ, knew the **Ism-i a’zâm.** Every prayer of his would be accepted (by Allâhu ta’âlâ). His knowledge and worshipping were in such a high degree that two thousand people would be present with him with their pens and ink pots in order to write what he said so that they could benefit from his words. This Bal’âm, showing a little

inclination towards one harâm of Allah's, died without îmân. He became the subject of public talk which said: "Those who are like him are like dogs." Qârûn was a relative of Hadrat Mûsâ's. Having been blessed with the benedictions of Hadrat Mûsâ, and being taught the knowledge of chemistry by him, he had become so rich that forty mules would be needed to carry only the keys of his treasuries. Because he did not pay the zakât, which was worth a few cents, he was made to go under the earth together with his entire wealth. Sa'laba, among the Sahâba, was very zâhid. He used to worship very much, so much so that he would not go out of the mosque. Because of one breach of promise he lost his chance to attain the grade of being a Sahabî, and died without îmân. Our Master, the Prophet, was commanded not to invoke any blessings on him. Allâhu ta'âlâ has avenged upon many other people like these on account of one sin. Then each Believer should be very much afraid of committing sins. Upon committing one venial sin he should repent, say istighfâr, and beg for forgiveness."

It is written in the first paragraph of the second chapter of the second part of **Riyâd-un-nâsikhîn**: "Tawba should be made with the heart, with the tongue and with the sinful limb altogether. The heart should repent. The tongue should pray and beg. And the limb should cease from sinning. [There is many an âyat-i-kerîma which purports: "**Make much dhikr of Me**." And it is purported in the Sûra of **Idhâjâa**: "**Make istighfâr before Me. I will accept your prayers, and I will forgive you your sins**." As is seen, Allâhu ta'âlâ commands to make much istighfâr. For that matter, Hadrat Muhammad Ma'thûm states as follows in the eightieth letter of the second volume: "To perform this command, I make seventy istighfârs after performing each namâz. In other words, I say, "**Estaghfirullah**," (seventy times). You, too, should say this prayer very much! Each time you say it you should think of its meaning: 'O my Allah, please do forgive me.' It will save you and other people with you from afflictions, troubles, and illnesses. Many people have said this prayer and always benefited from it."] [As you go to bed, lie on your right hand side, say, "A'ûdhu billâhim-in-esh-sheytân-ir-rajîm," and then say, "Bi-s-m-illâh-ir-Rahmân-ir-Rahîm," then recite the Âyat-al-kursî once; and then recite the Ikhlâs sûra three times and the Fâtiha sûra once and the (final two) sûras (of the Qur'ân al-kerîm) which are called the Qul-a'ûdhu, once each, and then say, "**Tawakkal-tu-'alallah lâ hawla wa lâ**

quwwata illâ billâh," once. Our superiors would say this prayer, which is called the Kalima-i-temjîd, to repel genies. Then you should say the prayer of istighfâr, which is: "**Estaghfirullah al'adhîm al-ledhî lâ ilâha illâ Huwa-l-hay-y-al-qayyûma wa atûbu ileyh**," then say, "**Allâhumm-aghfirlî wa-li-wâlidayya wa-lil-mu'minîna wa-l-mu'minât**," once, and then say the Salawât-i-sherîfa, which is: "**Allâhumma salli 'alâ sayyidinâ Muhammad**," once, and then say the following prayer: "**Allâhumma Rabb-a-nâ âtinâ fi-d-dunyâ hasanatan wa fi-l-âkhirata hasanatan wa qinâ 'adhâb-an-nâr bi-rahmati-Ka yâ Arham-ar-Râhimîn**," once, then say, "**Estaghfirullah**," three or ten or forty or seventy times, and say the Kalima-i-tawhîd, which reads: "**Lâ ilâhu il-l-Allah**," once, and then go to sleep. You needn't spend a sleepless night by saying these prayers throughout the night. To help an ailing person to recuperate, the prayer of istighfâr must be said seventy times and breathed towards the ailing person's head when the recital is completed and the Allâhu ta'âlâ should be invoked briefly (for the recuperation of the patient). Acceptance of the prayers and istighfârs is conditional on being a Muslim who performs his daily five prayers of namâz and avoids acts that are harâm, and having an ablution as the prayers and istighfârs are being said. It is mustahab to say the istighfâr and the prayer in a state when you have an ablution.] O my Allah, the most great of the great! I have belief in Thee, as is taught by Muhammad ''alaihis-salâm'. Please do accept me! Forgive me! If Muhammad ''alaihis-salâm' had not informed us about Thee, we, with this deficient wisdom of ours, would not be able to attain the honour of knowing Thee. We would be lower than beasts and have our nemesis by burning in the fire of Hell. O, you, great Prophet! We owe you infinite rights. You have honoured us with the fortune of knowing our Allah. You have made us attain the happy blessing of being Muslims. You have rescued us from the endless torment of burning. On account of all these favours, may endless salutations and prayers be directed towards you! O my Allah! Shower Thine mercy and compassion on our parents and teachers who made us know this great Prophet and on those blessed and fortunate people who have been writing and speading the books of Ahl as-sunnat, yâ Rabbî! Âmîn.

The second group of sins are among the human beings; making tawba for them requires gratifying the human being involved also. It is written in the book entitled **Kimyâ-i sa'âdat** that a hadîth

declares: **“Make the tawba secretly for a sin which has been committed secretly! Make the tawba publicly for a sin which has been committed publicly! Make sure that those who know of your sin hear your repentance!”**

Then, it is useless to say, “Maybe he repented, gave up apostasy,” about those dead people who were hostile against Islam and who persecuted Muslims when they were alive. Their cruel limbs must do favours, their tongues must pray, and they must say their last requests in such a manner as to gratify the oppressed. Those apostates who have not done so will not be thought of as good people.]

What people living there are quite unaware of — and you are perhaps no exception — is the fact that you are in possession of a great fortune, a blessing which Allâhu ta’âlâ has exclusively conferred on you. I mean that the sultan of the time is a Sunnite Muslim in the Hanafî Madhhab, dating back to his seventh grandfather. It is a fact that in our time, which is close to the end of the world and away from the time of Rasûlullah, some students of knowledge have approached the statesmen and the Sultan for some years, and tried to gain their favour so that they could satisfy their own ambitions and ugly desires which originated from the dirt in their hearts, so they caused some doubts to appear in this true religion, and some idiots to slip away from the right way, but it is happiness to see that this famed sultan listens to you and follows your advice. Explain the words haqq and Islam to him, directly or implicatively, with their meanings compatible with the belief of the Ahl as-sunna wa jamâ’at. In the presence of the Sultan, as far as possible, propagate the words of the devotees, the scholars of the right way, so much so that, always try to find the opportunity to teach the knowledge about Madhhab and religion. So, the truth of Islam will be brought to light. In addition, the ugliness and evilness of heresy, falsehood, atheism and disbelief will be realized. It is naturally clear that disbelief is null and void. A man with reason will never like it. Without hesitation, it must be made known that disbelief is invalid. Their false gods which they worship must be intolerantly refused and banished. No doubt, and no hesitation, the real God is only the Creator of the heavens. Have those things which disbelievers worship and praise as creators created a mosquito? They cannot create anything even if they all come together. None of the things which they worship can defend itself against a

mosquito which will bite it. How can it ever protect others against harms? Disbelievers, hearing that these doings of theirs are bad and realizing their faults, say that their idols and statues will intercede for them with Allâhu ta'âlâ, that they will make them approach Him, that for this reason they are worshipping them. They are so stupid. How do they know that those inanimate objects will intercede for them? Whence do they understand that Allâhu ta'âlâ will accept the intercession of these idols, which have been made His partners and which are His enemies? Their case is like that of those idiots who help those who revolt against the government and then say that when they are in trouble these rebels will intercede for them, will ask a favour for them so that they will attain the government's help. They are so stupid that they both respect the rebels and say that the government will forgive them through their intercession. On the contrary, they should have helped the government and suppressed the rebels. In this case only would they approach the government, walk in the right way and attain safety and comfort. Idiots, dressing a piece of stone with their own hands, worship it for years. They expect its help on the Day of Rising. Then, it is obvious that disbelievers' religions are false. [It is written in the forty-first page of **Mesmû'ât**[1] when idolatry first appeared.]

Of Muslims, those who have deviated from the right way are called **holders of bid'at.** The right way is the way of Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam' and his four Khalîfas. It is written in the book **Ghunya** by 'Abd-ul-Qâdir Geilanî: "The origins of the seventy-two sects of bid'at are nine groups, which are called Khârijî, Râfidî, Mu'tazila, Murji'a, Mushabbiha, Juhaymiyya, Dirâriyya, Najjâriyya and Kilâybiyya. None of them existed during the time of our Prophet and the Chihâr Yâr-i guzîn (the four Khalîfas). Their appearing and deviating into different ways happened many years after the deaths of the Sahâba, the Tâbi'în and the Fuqahâ-i sab'a."

[**Fuqahâ-i sab'a** means the seven great savants. It is written in the thirty-fourth page of the first volume of the translation of **Tejrîd-i-sarîh,** which is an abridged edition of Bukhârî: "These

---

[1] **Mesmû'ât-i-Mawlânâ Qâdî Muhammad Zâhid**, written by Mîr 'Abd-ul-Awwal. It contains the Fârisî statements made by the great scholar and Walî 'Ubaydullah Ahrâr 'quddise sirruh'. It was reproduced by **Hakîkat Kitâbevi** in Istanbul in 1414 [1993 A.D.].

seven great savants of the blessed city of Medina were Sa'îd ibni Musayyab, Qâsim bin Muhammad bin Abî Bakr-inis-Siddîq, Urwatabni-Zubayr, Khârijatabni-Zaid, Abû Salama-tabni-'Abdurrahmân bin Awf, 'Ubaydullah ibni 'Utba and Abû Ayyûb Suleimân."]

Our Prophet declared: **"After me, there will be many differences among Muslims. Those who will live in those times should hold fast to my way and to the way of the Khulafâ-i râshidîn! They should avoid the things that will appear and will be all the fashion afterwards? For, renovation, reform in Islam means to deviate from the right way. Changes that will be made in Islam after me are irreligious."**

This hadîth shows that all the things invented in Islam after our Prophet and the Khulefâ-i Râshidîn are worthless. They are not reliable. Let us thank Allâhu ta'âlâ very much because He has included us in the group of Ahl as-sunnat wa-l-jamâ'at, who will be saved from Hell. He has not let us join one of the seventy-two groups of bid'at, who will go to Hell. He has so graciously protected us from falling for their corrupt beliefs. [Nor has He let us join those who, by saying, "You created, we ask for a religion from you,' extol some people up to the rank of Allah.] Nor has He made us one of those who say that man creates his own work and action. He has not made us one of those who deny the fact that Believers will see Allâhu ta'âlâ in Paradise, either. In fact, this seeing is the greatest of all the blessings of this world and the next. And He has not included us with those two groups who hurt the Sahâba of the Best of Mankind 'sall-Allâhu 'alaihi wa sallam' by speaking ill of them. They think of these great men of religion as evil. They think that they were hostile against one another, that they concealed their hostility and grudge and handled each other hypocritically. However, Allâhu ta'âlâ declares in the Qur'ân that the Sahâba always love one another. These two groups deny the Qur'ân. They say that there was hostility and hatred among them. May Allâhu ta'âlâ give them reason and show them the right way! Thank Him, again, He has not included us among those who say that Allâhu ta'âlâ is a substance, an object, and who consider Him to be with time and place, thus comparing the Creator to His creatures, [nor among those apostates, idiots, who sell their faith and tread on the sacred property of their ancestors to obtain money, post, rank, comfort, and to enjoy themselves.]

It should be known well that presidents, those who preside over

societies are like the soul. And people are like the body. If the soul is good, the body will be pious and good, too. If the soul is corrupt, the body will be corrupt, too. Then, to strive so that presidents will be good [so that those who are not hostile to Islam will be elected to govern the people] will mean to work for the benefit of all people. Trying to bring someone round to the right course can be done by teaching Islam to him. No matter through what way, we should strive so that those who will govern people will be Muslims. After their being Muslims, we should inform them of the belief of the Ahl as-sunnat wa-l-jamâ'at. We should struggle for the annihilation of corrupt ideas. A person who has the fortune of doing these becomes Prophets' inheritor. This chance has fallen to your lot for nothing. Appreciate it! I could never write too much on this subject. But this much will suffice for you. Only Allâhu ta'âlâ guides people to the right way.

[It is written in the thirty-ninth (39) article of **Majalla**: "With the changing of time, rules that are based on customs can be changed." However, rules that are declared through the **Nass** (âyats and hadîths) never change. Not every custom can be relied on as a religious proof. Deriving a rule from a custom requires that the custom should not contradict the Nass, and it should have come from those Muslims called Salaf.[1] Even if those who commit the harâms increase in number and the harâms become customs, they are still not halâl. And, if symptoms of disbelief become customs and spread among Muslims, they will not become Islamic customs. Nor will they escape being symptoms of disbelief. In customs that are mubâh (permitted) and in scientific knowledge, it is necessary to follow the present time and to keep in step with those who make technical progress. The time will not be followed in Islamic knowledge or in worships. The knowledge of îmân, religious knowledge, does not change in process of time. Those who want to change it and to adapt it to the time will deviate from the Ahl as-sunnat; they will become disbelievers or heretics.]

A VERY IMPORTANT NOTE

All people, men and women alike, have to observe the commandments of Allâhu ta'âlâ, which are called farz, and His

[1] The early Muslims.

prohibitions [harâms] in everything they do. If a person treats the performance of a commandment or the avoidance of a prohibition with contempt, he will lose his îmân, and become an unbeliever. A person who dies as an unbeliever will be subjected to torment in grave. In the Hereafter he will go to Hell and burn there eternally. It will be impossible for him to attain forgiveness or to go out of Hell. It is very easy to become an unbeliever. There is every likelihood that anything a person does or says may cause him to become an unbeliever. Equally easy is to be saved from unbelief. Without it being conditional on a person's knowing the reason for his having become an unbeliever he will definitely be forgiven and be safe against going to Hell if he makes istighfâr only once daily, e.g. if he says, "Estaghfirullah," which means, "Yâ Rabbî! If, knowingly or unknowingly, I have said or done something that causes unbelief, I repent for it; so please do forgive me." You should make sure that you will make tawba and istighfâr daily so that you be safe against burning eternally in Hell. No other act of worship can be more important than making this tawba. When making tawba for sins wherein others' rights are involved, you will also have to return those rights to the wronged people; and when making tawba for omitted prayers of farz namâz, it is essential that you make qadâ of those prayers that are farz. Please read the latter part of the twenty-third chapter of the fourth fascicle of **Endless Bliss**!

Man is human, ever prone to making mistakes, in threes and fives.
Trips and falls down as he promenades on smooth and flat prairie drives.

2 — THIRD VOLUME, 38th LETTER

This letter, written to Mulla Ibrâhim, explains the hadîth which informs that this Ummat will part into seventy-three groups:

It is declared in a hadîth that this Ummat will part into seventy-three groups, seventy-two of whom will go to Hell. This hadîth informs that the seventy-two groups will be tormented in the fire of Hell. It does not inform that they will stay in torment eternally. Remaining in the torment of Hell-fire eternally is for those who do not have îmân. That is, it is for disbelievers. The seventy-two groups, on account of a flaw in their belief, will go to Hell and will burn as much as they deserve on account of the blemish in their belief. One group, the seventy-third, will be saved

from Hell-fire because there is no flaw in their belief. If among the members of this one group there are people who committed evil deeds and if these evil deeds of theirs have not been forgiven through tawba or shafâ'at, it is possible that these, too, will burn in Hell as much as they deserve on account of their sins. All of those who are in the seventy-two groups will go to Hell. But none of them will remain in Hell eternally. Not all of those who are in this one group will go to Hell. Of them, only those who have committed evil deeds will go to Hell. The seventy-two reported **groups of bid'at,** which will go to Hell, should not all be called "disbelievers", because they are **Ahl-i qibla.** However, of these people, the ones who deny those Islamic tenets that are definitely to be believed, as well as those who deny those **rules of Islam** which every Muslim has heard and knows, become disbelievers. The savants of the **Ahl as-sunnat** declare: "If a Muslim's statement signifies a hundred meanings ninety-nine of which causing disbelief and one showing that he is a Muslim, it is necessary to take this one meaning, thus absolving him from the state of disbelief." Allâhu ta'âlâ knows the truth of everything. His Word is the most reliable word.

It was informed that the poor ones of this Ummat would go to Paradise half a day before the rich ones. This half day is equal to five hundred worldly years. For, one day expressed by Allâhu ta'âlâ is as long as a thousand worldly years. It is declared clearly in **Hajj Sûra** that this is so. Allâhu ta'âlâ, alone, knows why it is that long. For, the next world does not have nights, days, months, or years, which exist in the world. The poor people having the privilege of going to Paradise earlier are those poor people who obey Islam and who are patient. To obey Islam means to do what Islam commands and to avoid what it prohibits. And there are grades, degrees in poverty. The highest of grades is obtained in the rank of Fanâ. A faqîr who is in this grade knows everything other than Allâhu ta'âlâ as poor, needy. [There is not a creature who does not need Allâhu ta'âlâ, that is, who is not poor before Him.] That lucky person forgets all creatures. He remembers none of them. A person who has attained all grades of poverty is superior to one who has attained a few. It is for this reason that the state of a person who has reached the grade of Fanâ and who is poor, needy outwardly is better, more valuable than that of a person who has reached the grade of Fanâ but who is not poor outwardly.

3 — THIRD VOLUME, 101st LETTER

This letter, written to Shaikh ’Abdullah, informs that it is not permissible to interpret or explain away the âyats of the Qur’ân as philosophers understand them:

May Allâhu ta’âlâ give you safety and protect you against disasters! You sent the book named **Tabsîr-ur-Rahmân.** I have read some parts of it. I am sending it back. [**Tabsîr-ur-rahmân wa Teysîr-ul-menân** is a book of Tafsîr. It was written by Zayn-ud-dîn ’Alî bin Ahmad Ermewî ‘rahmatullâhi ta’âlâ ’alaih’, one of in savants of the Hanbalî Madhhab. He died in the year 710.]

My dear brother! It is understood that the author of this book has deviated into the way of philosophers. He almost holds them equal to Prophets. The meaning which he gave to an âyat of **Hûd Sûra** has caught my eye. He interprets the âyat like philosophers, disagreeing with Prophets’ teachings. He holds Prophets’ word and philosophers’ word equal as if they were of the same value, and says: “According to the unanimity of Prophets and philosophers” about the âyat, **“For them there is nothing in the Hereafter”** and says: “By feeling, or mentally, theoretically...” concerning the âyat, **“Torment by fire only.”** What value would philosophers’ unanimity ever have at a place where there is Prophets’ ‘’alaihimus-salawât-u wa-t-tehiyyât’ unanimity? What importance could their words have which inform of the torment in the next world, especially when they disagree with Prophets’ statements? Philosophers say that Hell torment is mental and theoretical, and he says so, too. These words of theirs show that they deny the fact that the torment will be felt physically! However, Prophets have stated unanimously that torment will be felt. The book, also in its other parts, writes about the âyats of the Qur’ân so as to agree with philosophers’ statements. On account of its writings which disagree with those who follow Prophets’ way, the book bears hidden harm; nay, its harm is quite obvious. Seeing that it would be necessary to inform you of this fact, I have caused your head to ache with a few words. I send my salâm.

4 — SECOND VOLUME, 19th LETTER

This letter was written to Mîr Muhibullah. It gives advice to hold fast to the Sunnat-i seniyya and to avoid bid'ats:

Hamd be to Allâhu ta'âlâ! I pronounce my benedictions over His Prophets and send my salâm to you. My dear brother, Sayyid Mîr Muhibullah! The states, the guidance of the faqîrs being here are very good. Infinite gratitude be to Allâhu ta'âlâ for this reason. I invoke Allâhu ta'âlâ for your salvation and so that your state will not change (for the worse) and you will make progress in the right way. Nowadays, you have not let us know how you have been. Your being so far away makes it difficult for us to correspond. Giving advice is the first duty in our religion and is to follow the Highest of Prophets (May our highest benedictions and salâms be over him and all others!). Following him requires observing all his sunnats, that is, his commands and prohibitions, and avoiding the bid'ats, which he dislikes. Even if those bid'ats looked bright like the breaking of dawn that annihilates the darkness of night, it would be necessary to keep away from all of them. For, there is no nûr, no light in any bid'at, nor any cure for an invalid. They cannot be medicine for a sick person. For, each bid'at either annihilates a sunnat, or it has nothing to do with the Sunnat. However, those bid'ats which have nothing to do with the Sunnat overflow the Sunnat and are superfluous. So they annihilate the Sunnat. For, to do any command more than commanded means to change the command. Hence, each bid'at, no matter how it is, annihilates the Sunnat, and is at loggerheads with the Sunnat. There is no goodness or beauty in any bid'at. I wish I knew why and how they ever said 'beautiful' about some of the bid'ats which appeared after the blessings had been completed in this perfect religion, Islam, which Allâhu ta'âlâ likes. Why did they not know that when something has been perfected, completed, and liked, supplements added to it cannot be beautiful? Any change made in something correct and right is deviation, heresy. If they realized the fact that to say beautiful about something which appeared later in this perfect and consummate religion would mean to say that the religion had not reached perfection or the blessing had not been completed, they would not say beautiful about any bid'at. O our Allah! Do not call us to acount for what we have forgotten or what we have erred on! I send my salâm to you and to those being with you.

[The term sunnat has three different meanings in our religion. When **Book and Sunnat** are said together, the Book means the Qur'ân and the Sunnat means hadîths. When **Fard and Sunnat** are said together, fard means Allah's commandments and sunnat means our Prophet's 'sall-Allâhu 'alaihi wa sallam' sunnats, that is, his commands. When the word Sunnat is used alone, it means Islam, that is, the Ahkâm-i-islâmiyya in the aggregate. Books of Fiqh teach this fact. For example, it is written in **Mukhtasar-i Qudûrî**: "He who knows the Sunnat best will become the imâm." When explaining this statement, the book **Jawhara** writes: "In this context Sunnat means the Ahkâm-i-islâmiyya, (i.e. Islam's commandments and prohibitions.)." See the final seven paragraphs of the seventy-third chapter of the fourth fascicle of **Endless Bliss**!

It has now been understood that for purifying the heart it is necessary to obey Islam, which in turn means to do its commandments and to avoid its prohibitions and bid'ats.

Bid'at means something which has been invented in the aftermath of a period. They are things which did not exist during the time of our Prophet 'sall-Allâhu 'alaihi wa sallam' and his four Khalîfas 'radiy-Allâhu 'anhum' and which have been invented later in Islam and which people have been performing as if they were acts of worship. For example, since it is necessary to recite the **Âyat-al-kursî** immediately after each namâz, it is bid'at to recite the **Salâtan tunjînâ** or other prayers before that. They should be recited after the **Âyat-al-kursî** and tesbîhs. It is bid'at to prostrate oneself and then stand up after finishing a namâz. It is bid'at to call the adhân through loudspeakers.

Any change or reform made in Islam is a bid'at. But it is not a bid'at to use such things as forks, spoons, ties, to drink coffee, tea, or to smoke, for they are not acts of worship; they are customs, habits, and are mubâh. They are not harâm. To do them does not cause one to disobey what Islam commands or to commit what it prohibits. It is written in **Hadîqa-tun-nadiyya**: "If a bid'at is something not pertaining to the religion or worship, and if it involves customs, our religion does not reject it. If we do not intend to do worship, i.e., to attain closeness to Allâhu ta'âlâ and if we only think of doing something worldly in eating, drinking, wearing something, getting vehicles, building, dwelling and home care, unless these do not prevent us from doing any worship or cause us to commit any prohibited act, these acts are not bid'at.

Our religion does not prohibit them.” There are three kinds of bid’at:

1 — It is the worst bid’at to use —without a darûrat[1]— things which Islam says to be the signs of disbelief. On page 467 of **al-Berîqa** and 696 of **Majmâ’ al-anhur,** it is written that the ’ulamâ’ said: “It is permissible to use them to deceive (khud’a) the disbelievers in the dâr al-harb.”

2 — Beliefs which disagree with what is taught by the savants of the Ahl as-sunnat are also evil bid’ats.

3 — Reforms made in the name of worship are bid’ats in worship and are grave sins. Some scholars divided the bid’ats in matters pertaining to acts of worship and practises into two groups called **hasana** and **sayyia.** Al-Imâm ar-Rabbânî ‘rahmatullâhi ’alaih’ did not say ‘bid’ats’ about those bid’ats which scholars termed ‘hasana’. He called them ‘sunnat-i-hasana’. He said ‘bid’ats’ about those which they termed ‘bid’at-i-sayyia’, and he condemned such bid’ats. Wahhabis, on the other hand, say ‘sayyia’ about bid’ats termed ‘hasana’ and approved, and they call those who practise such bid’ats ‘disbelievers’ and ‘polytheists’. Please see the twenty-second chapter of the second fascicle of **Endless Bliss**.][2]

5 — SECOND VOLUME, 89th LETTER

This letter, written to Sayyid Mîr Muhibbullah, informs that in the world it is necessary to do what will be useful in the Hereafter.

Praise and thanks be to Allâhu ta’âlâ! May Allâhu ta’âlâ keep us and you on the right way of your ancestors! As the alms of His beloved Prophet, the Highest of Mankind, may He accept our prayer! The states and the matters of the faqîrs being here have been all right. We always offer our hamd and gratitude to Allâhu ta’âlâ, and we pronounce our infinite benedictions and salâm over His Prophet. I invoke Allâhu ta’âlâ to keep you in safety, in good health, on the right way, and in perpetual progress. My dear and merciful Sir! The time of earning has been going past. Each

---

[1] Please scan the fourth chapter of the fourth fascicle of **Endless Bliss** for ‘darûrat’.

[2] See Second Volume, 23rd letter in the second fascicle of **Endless Bliss.**

moment past has been subtracting from your life, and the time of death is approaching. If we do not pull ourselves together today, we will obtain nothing but sighing, wailing and repenting tomorrow. In this few-days' time of health, we should try to live suitably with the brilliant religion! In this way only are we hoped to get saved. Worldly life is the time of work. The time of comfort and pleasure is further ahead. The rewards of what is done in the world will be obtained there. To spend the time of work amusing oneself is like a farmer's eating his seeds, thus depriving himself of the harvest which he will get later on. I hesitate to write any more lest I cause your head to ache. May Allâhu ta'âlâ make you attain the blessings of this world and the next!

6 — THIRD VOLUME, 31st LETTER

This letter, written to Mulla Bedraddîn, gives information on the 'âlam-i arwâh, the 'âlam-i mithâl and the 'âlam-i ajsâd, and explains the torment in the grave:

Hamd be to Allâhu ta'âlâ. Salâm to those people distinguished, loved by Him! You say that the soul was in the 'âlam-i mithâl before it was attached to the body. "After leaving the body it will go back to the 'âlam-i mithâl. Torment in the grave, therefore, will take place in the 'âlam-i mithâl. The sorrows, pains in the 'âlam-i mithâl will be felt like feeling them in dreams. Furthermore, this information has various branches. I will write you much about this subject if you allow me to," you add.

Answer: You should know that such illusions, rootless statements are so far from being right. I am afraid that such thoughts may lead you out of the right way. Although I hardly have time, I will force myself to write a few words on this subject. Allâhu ta'âlâ, alone, makes men attain the right way.

My dear brother! The world of mumkînât, that is, creatures, have been classified in three groups: the **'âlam-i arwâh,** the **'âlam-i mithâl** and the **'âlam-i ajsâd.** The 'âlam-i mithâl has also been called **'âlam-i barzakh.** For, that 'âlam is between the **'âlam-i arwâh** and the **'âlam-i ajsâd.** That 'âlam is like a mirror. The real beings and meanings in the other two 'âlams are seen in fine figures in that 'âlam. For, a figure, a shape which is corresponding with each real thing, each meaning in the two 'âlams exists in that 'âlam. That 'âlam does not contain any real thing, any substance,

any meaning that exists on its own. The figures, the shapes being here are all appearances which are reflected from the other ’âlams. There is not a figure or a shape in a mirror. When a figure appears in a mirror, this appearance comes from some other place. So is the case with the ’âlam-i-mithâl. When this is realized well, we say that the soul also was in its own ’âlam before getting attached to the body. The ’âlam-i arwâh is higher than the ’âlam-i mithâl. When the soul is attached to the body it falls in love with the body and descends into this material ’âlam. It is not related with the ’âlam-i mithâl. As the soul has no relation with the ’âlam-i mithâl before it gets attached to the body, likewise it has no relation with that ’âlam after the cessation of its attachment to the body. Only, at times when Allâhu ta’âlâ chooses,, some states of the soul are seen in the mirror of that ’âlam. This helps understand if the states of the soul are good or bad. Kashfs and dreams happen in this manner. Another event which has happened many times is that man has seen the figures in the ’âlam-i mithâl without losing his senses. When the soul parts from the body it goes up if it is high. If it is low it gets down. There is no connection between it and the ’âlam-i mithâl. The ’âlam-i mithâl is an ’âlam in sight. It is not an ’âlam of beings. There are two ’âlams of beings: The ’âlam-i arwâh and the ’âlam-i ajsâd. In other words, the ’âlam of souls and the ’âlam of matter are the ’âlams of beings. Things being in these are not only appearances. They themselves exist, too. But there is no being in the ’âlam-i mithâl. Only, it is like a mirror for the beings in the ’âlam-i arwâh and the ’âlam-i ajsâd. When dreaming, the sorrows, the pains, the troubles in the ’âlam-i mithâl are seen. This is (a state of) seeing the appearance, in the ’âlam-i mithâl, the torment deserved by the one who sees it. It is shown to him in order to wake him up from unawareness so that he will pull himself together.

Torment in the grave is not seeing the visions in the ’âlam-i mithâl when dreaming. Torment in the grave is unlike dreams. Torment in the grave is not the appearing of torment. It is the torment itself. Moreover, even if it should be said that the pain, the torment which is seen when dreaming is the torment itself, it is still like worldly torment. But the torment in the grave is one of the torments of the next world. These two are unlike each other. For, worldly torment is nothing when compared with torment in the next world. May Allâhu ta’âlâ protect us against that torment! If a spark of the torment in the next world came to the world, it would burn, annihilate everything. To think that torment in the

grave is like the torment seen in dreams results from not knowing, not understanding the torment in the grave. It originates from mistaking the torment itself and its vision for each other. This wrong thought may also be because of supposing that torment in the next world and worldly torment are the same. It is quite a wrong supposition. It is obvious that it is wrong and unsound.

Question: The forty-second âyat of **Zumar Sûra** declares: "**It is Allâhu ta'âlâ Who takes the souls** (of men) **at death; and those that die not** (He takes) **during their sleep; ... .**" As is understood from this âyat, as man's soul parts from him as he dies, likewise his soul parts from him when he goes to sleep. Accordingly, how could it ever be correct to deem the torment in dreams as one of the worldly torments while deeming the torment in the grave as one of the torments in the next world?

Answer: The soul's parting from the body when asleep is like a person's leaving his own country smilingly, with pleasure, in order to go on a journey or on a picnic; he will return to his home happily. The place where the soul will travel is the 'âlam-i mithâl. There are interesting, sweet things to be seen in this 'âlam. Not so is the case with the soul's leaving the body when dying. This leaving is like that of a person who leaves his country because his country has been demolished, his houses, apartment houses have been destroyed. It is for this reason that there is no trouble or pain in its leaving the body when going to sleep. On the contrary, there is happiness and comfort. But there are many pains, hardships in its leaving the body when dying. The sleeping person's country is the world. They practise on him the same exercises as those in the world. But the dead person's world has been demolished. He has migrated to the next world. They practise on him excercises pertaining to the next world. Therefore, a hadîth [reported by Daylamî] declares: **"When a man dies his Doomsday has come."**

Mind you, do not stray from the belief taught by the savants of **Ahl as-sunnat wa-l-jamâ'at** by being deceived by the kashfs happening in the imagination and the things seen in the 'âlam-i mithâl! May Allâhu ta'âlâ plentifully reward those great savants for their work! Do not trust dreams, illusions! For, unless this Madhhab of salvation is followed escaping torment in the next world cannot be thought of. Those who want to be saved in the next world should give up their own opinions and do their utmost to follow those great people. A messenger's duty is to say what he knows. Seeing the slackness in your writing, I feared much that

you might fall for your illusions and fall into the calamity of abandoning the fortune of following the great, that you might be seized by the current of your own kashfs. We trust ourselves to Allâhu ta’âlâ against the evils of our nafs and the corruptness of our deeds. The Devil is our arch enemy. You should be on the alert so that it will not make you deviate from the right way! It is not even a year that we have not seen each other, and yet what happened to your strictness in following Rasûlullah’s Sunnat, [that is, the way shown by the savants of the Ahl as-sunnat] and to your works showing that the only way to salvation is to cling to the way of those great people? How soon they were forgotten! You have been rolling behind your illusions. I understand that we will probably meet at a rather late date. You should regulate your daily life in such a way that the hope of saving yourself will not perish! O our Allah! Pity us! Bless us with good deeds! We send our salâm to those who are on the right way.

7 — THIRD VOLUME, 57th LETTER

This letter, written to Mawlânâ Hamîd Ahmadî, informs that the ’âlam was created from nothing, and refutes the ogre which the Greek philosophers called the first intellect:

Hamd be to Allâhu ta’âlâ who, is the Creator of ’âlams, and salât and salâm be on the highest of Prophets! Allâhu ta’âlâ exists by Himself. Allah’s existence is from Himself. As He exists now, so did He always exist in the past. And He will always exist in future. It is impossible that He be nonexistent before or after His existence. He should exist always. Nonexistence cannot approach Him. Everything other than Allâhu ta’âlâ is called **’âlam**. All the ’âlam, matter’s physical states, [that is, solid substances, liquids and gases, atoms, molecules and energies], heavens, minds, selves [cells, all the living], elements and compounds came into existence by His creating. While being nonexistent, they came to being later. Only He exists eternally. All besides Him were nonexistent. They came to being afterwards. After a while they will cease to exist again. He created the earth in two days. Then He created heavens, the stars in two days, too. That is, He created them from nothing. The ninth âyat of **Hâ-mîm Sajda Sûra** purports: **“He created the earth in two days,”** and its twelfth âyat purports: **“then, He created the seven heavens in two days, too.”** If a person comes forward, denies these âyats of the Qur’ân, and

says that some creatures, heavens, stars, elements, minds and souls are eternal, it will be understood that he is an idiot. All religions have taught that everything other than Allâhu ta'âlâ is hâdith, that is, they were created afterwards while they had been nonexistent. This unanimity of all religions is stated by Hujjat-ul-Islâm Imâm-i Muhammad Ghazâlî in his book **al-Munqidhu 'aniddalâl,** in which he writes also that people who say that some of the things in the 'âlam are eternal will become disbelievers. As is seen, to say that one of the creatures is eternal means to go out of Islam and to become a philosopher. All things other than Allâhu ta'âlâ were nonexistent, and they will cease to exist again. Towards Doomsday, stars will leave their places and disperse, heavens will be rent asunder, and mountains also will be torn to pieces, and all will be annihilated. The Qur'ân informs with this fact clearly. All groups of Muslims have stated so unanimously. **al-Hâqqa Sûra** purports: **"Once the Sûr is blown, the earth and mountains shall be lifted up and shaken off. That day, end of the world shall come, the sky shall be divided and rent asunder." Takwîr Sûra** purports: **"When the sun shall darken, the stars shall fall and the mountains shall be broken to pieces and dispersed...";** an âyat-i-kerîma in **Infitâr Sûra** purports: **"When the sky shall be broken apart and the stars shall be dispersed and annihilated..."** and the last âyat of **Qasas Sûra** purports: **"Everything shall be annihilated, He only shall remain!"**

These and many other similar âyats exist in the Qur'ân. It will be ignorance not to believe that they will be annihilated. Or it is to believe in the falsely-sequinned lies of the philosophers who deny the Qur'ân. As is seen, it is one of the conditions of îmân to believe that creatures will be annihilated as well as to believe that they were created from nothing. It is definitely necessary to believe it. Some savants said that seven things, namely the 'Arsh, the Kursî, the Lawh, the Pen, Paradise, Hell, the Rûh, will not be annihilated, and they will remain eternally. But those savants do not mean, by saying so, that those creatures cannot be annihilated. They mean that Allâhu ta'âlâ will annihilate whichever He chooses of the things which He created and He will not annihilate some others which He chooses, for uses and reasons which He, alone, knows; those creatures will eternally exist. Allâhu ta'âlâ does what He wishes and commands what He wishes. As is understood from what has been written so far, the 'âlam, that is, everything, exists through Allah's Will and Power.

Everything needs Allâhu ta'âlâ to exist, to remain in existence. For, to be eternal means to go on existing every moment. It does not mean to become something else. It is by Allah's Will and Decree both to exist and to go on existing. How could the thing which was called the **first intellect** by the ancient philosophers [and which is called **natural forces** by today's enemies of Islam] ever control creatures' existence or nonexistence? There have been various sayings even on its own existence. For, the thing which they have given the name has been put forward through their poor minds. According to the true teachings of Islam, these things are intermediaries in Allâhu ta'âlâ's creating. These intermediaries also were, and are being, created by Allâhu ta'âlâ. It is such grave idiocy to associate the existence of creatures with such made-up, illusive terms instead of believing the fact that it is from Allâhu ta'âlâ [who is Omniscient, Omnipotent]. In fact, creatures would deem it base and would be ashamed to be servants, slaves to something concocted by those short-sighted people who are the slaves of their own minds, instead of being creatures of Allah, Who is the most high of the high. They would prefer nonexistence to being such slaves. They would not wish to exist as the slaves of something fabulous instead of being creatures of a creator who is capable of everything and who can do what He wishes. As is purported in an âyat in **Kahf Sûra,** such idiots are described as **"What they utter is a very evil word. They always tell lies."**

Five times of namâz daily is Islam's kernel;
He who claims to be a Muslim should perform it.

Those who do not delight in performing namâz,
Must need psychotherapy, they'd better cure it.

Do you want to know who will never be rescued?
He's the one who does not respect namâz a bit!

Good deeds that will not weigh enough on Judgment Day,
Belong to one who hears 'azân' but ignores it.

8 — SECOND VOLUME, 60th LETTER

This letter, written to Muhammad Taqî, informs that it is necessary to cease from superfluous actions and to do what is indispensable:

Hamd be to Allâhu ta'âlâ and salâm to His distinguished, beloved slaves! I have had the honour of reading your valuable letter. You gathered and wrote the documents and witnesses informing that Hadrat Abû Bakr Siddîq's caliphate was rightful and that he was elected Khalîfa with the unanimity of the good people of the first [Islamic] century, the best century. Likewise, we have been happy to read your statements explaining that the superiority of the four Khalîfas to one another, who are called **Khulafâ-i râshidîn**, is in accordance with the sequence of their caliphates, and that we should not be vociferous and keep quiet concerning the disagreements and combats among the Sahâba, who were educated by the Highest of Mankind, Hadrat Muhammad ''alaihissalâm'. Such belief concerning the imâms and Khalîfas is sufficient. The savants of **Ahl as-sunnat wa-l-jamâ'at** state so. May Allâhu ta'âlâ plentifully reward these savants for their work!

My merciful brother! Teachings concerning the imâms, that is, caliphates, are not indispensable [darûrî] teachings of our religion. That is, they are not in the (category of teachings termed) **usûl-i dîn**. They are in the (category called) **furû'-i dîn**. The indispensable teachings, that is, the **darûriyyât-i dîn**, are a different matter. They are the teachings on **belief** and **deeds**. In other words, first of all it is necessary to learn the facts to be believed and the practices to be done. The former part of the indispensable teachings is called **'ilm-i Kalâm** and the latter part is called **'ilm-i Fiqh**. To leave aside the indispensable and to busy with the unnecessary will mean to spend one's valuable lifetime on futile pursuits. A hadîth declares: **"What shows Allah's disliking a slave of His is his destroying his time on futile pursuits."** If it were a matter of the indispensable usûl-i dîn to deal with caliphates as the Shiites say, Allâhu ta'âlâ would clearly declare in the Qur'ân who would be the Khalîfa after Rasûlullah's death. And our Prophet 'sall-Allâhu 'alaihi wa sallam' would command the caliphate of a certain person. Since the Qur'ân or the hadîths do not lay importance on the matter, it should be concluded that dealing with Khalîfas is not in the category called the usûl-i-dîn, but it falls into the category called the fudûl-i-dîn. Let those who like to spend their time on futilities

busy with the superfluous teachings. The indispensable teachings of Islam are so many that one could hardly find time to be busy with the superfluous teachings. First of all, it is necessary to correct the belief. Of the teachings which our Prophet ‘sall-Allâhu ’alaihi wa sallam’ brought from Allâhu ta’âlâ, we should learn and believe the ones which are indispensable through tawâtur! For instance, it is necessary to believe the hashr (assembling at the place of Judgment) and the neshr (dispersing after the Judgment to go to Paradise or to Hell), to believe the endless torments and rewards and the fact that such teachings are doubtlessly true. Unless one believes these teachings one will not be saved in the Hereafter. After correcting the belief, it is necessary to learn the teachings of Fiqh and practise them. For instance, it is necessary to do fards and wâjibs and even sunnats and mustahabs, to be careful about halâls and harâms, and not to overflow the limits set by Islam. Thus only can one hope to be safe against torment in the Hereafter. When belief and deeds have become correct, the turn comes to the way of Tasawwuf. Then begins the hope of attaining to perfections in Wilâyat. Compared with these indispensable religious duties of Islam, such concerns as ‘Who did the caliphate belong to by rights?’ are unnecessary and useless. Only, because some corrupt and heretical people have misunderstood these things, behaved excessively and attempted to blemish the Sahâba of the Best of Mankind, it has become necessary to announce the information that will debunk them. For, it is one of the indispensable Islamic duties to prevent faction and chaos in this consummate religion. Wassalâm.

9 — THIRD VOLUME, 36th LETTER

This letter was sent to Hadrat Mîr Muhammad Nu’mân. It was written in order to remove the doubts of those who deny torment in the grave:

Hamd (praise and gratitude) be to Allâhu ta’âlâ! Salâm upon His distinguished, beloved slaves! Despite the fact that it has been informed by sahîh, mashhûr hadîths, and even by âyats in the Qur’ân that there will be torment in the grave, it is seen that many people have been doubting it, and even denying it, and saying that it is impossible. Because they see that the dead are motionless and remain as they are put before they are interred, they doubt the fact that there is torment in the grave. They say that if a dead person

were tormented and hurt, it would move, flutter as the alive do. In response we say that the state of the dead, which is called **"life in grave"** or **"life in the âlam-i barzakh,"** is unlike the life of the living in the world. As the world's order and harmony require, life here contains both feelings, senses, and voluntary actions. But in the life of barzakh, it is not necessary to move. In fact, the life of barzakh should not contain movements. Senses are sufficient for those who are in that life for feeling the pains and torments. As is seen, the life of barzakh, that is, life in the grave, is sort of half the life in the world. The soul's attachment to the body in the grave is half its attachment when alive. Therefore, dead people who have not been interred, being in the life of barzakh, feel the pain and torment but cannot move or react. So it is understood that the Mukhbir-i sâdîq ''alaihi wa 'alâ âlihi-s-salawât-u-wa-t-teslîmât', who always tells the truth, has told the truth.

Let us add this to eradicate the doubts: The rank of Prophethood is beyond and above mind and thought. Many things which mind cannot grasp or understand are understood at the rank of Prophethood. If everything could be comprehended through mind, Prophets would not have been sent 'salawâtullâhi ta'âlâ wa teslîmâtuhu subhânahu 'alaihim ajma'în'. Torments in the next world would not have been informed about by sending Prophets. Allâhu ta'âlâ declares in the fifteenth âyat of **Isrâ Sûra: "We shall not torment before sending the Prophet and letting know."** Mind can comprehend many things. But not everything. And its comprehension is not perfect or without defects. It understands many things after Prophets' declaration. Prophets' coming has prevented men from making up excuses or pretexts. It is purported in the hundred and sixty-fourth âyat of **Nisâ Sûra: "I sent Prophets in order to threaten and to give the glad tidings. Thus, men have been prevented from putting forth pretexts towards Allâhu ta'âlâ."** Mind errs so often even in worldly affairs. There is no one who does not know this fact. It could not be right to attempt to weigh Islam's teachings with such a gauge as mind. To study Islam's teachings with mind to see if they are suitable with mind means to trust mind like trusting something unerring and to deny the rank of Prophethood. May Allâhu ta'âlâ protect us all from doing this unsound deed! First, it is necessary to believe the Prophet and to confirm that he is Allah's Prophet. Thus, everything he has communicated will have been admitted to be true. One will have been blessed with the lot of getting rid of suspicions and doubts. Islam's basis is belief in the Prophet. It is

mind’s taking for granted the fact that the Prophet has been sent by Allah and he always tells the truth. When mind accepts this basic teaching it has accepted also all of what the Prophet taught. Unless mind accepted the fact that the Prophet had been sent by Allah and that he reported what Allah had declared, it would be impracticable to make it believe Islam’s teachings one by one.

The shortest way for mind’s believing the Prophet easily and to form a perfect îmân in the heart is the dhikr of Allâhu ta’âlâ. The thirtieth âyat of **Ra’d Sûra** purports: **“You should know well that with the dhikr only will hearts will attain serenity and ease!”** In other words, they will attain perfect îmân. It is difficult, very difficult to reach this high rank by thinking, by measuring with mind.

Couplet:

A rationalist’s feet are made of wood.
How can one ever say that they are sound.

I would like to add that a person who follows the Prophet’s way and adapts himself to the Prophet in everything he does by accepting and confirming the fact that the Prophet has been sent by Allah and is always true in his words after thinking over it for a long time, has done everything thoughtfully, and he has followed mind in everything. His following each word of the Prophet means to follow mind. If the human mind understands and accepts the existence of something it has also understood and accepted the existence of the parts which issue from that thing and which make up that thing. It does not need to understand the existence of each of the parts by studying, thinking over them one by one. Since it has accepted the existence of that thing after observation, it will be deemed to have accepted all the parts after observation. Hamd be to Allâhu ta’âlâ, Who has blessed us with this right way! If He had not guided us to the right way, none of us could have attained the right way. All Prophets ‘’alahim-us-salawât-u-wa-t-teslîmât’ were sent by Allah. We believe that they all said the truth. Our salâm be upon those who are on the right way!

[It is written as follows in the thirty-fifth page of the twenty-fourth (1428 [2007 A.D.]) edition of the book entitled **Belief and Islam**:

“The number of Prophets (’alaihimu-s-salâm) is not known. It is widely known that there were more than 124,000 of them. Among them, 313 or 315 were rasûls; the six higher rasûls among

them, called **Ulu ’l-’azm**, were: **Âdam**, **Nûh** (Noah), **Ibrâhîm** (Abraham), **Mûsâ** (Moses), **’Îsâ** (Jesus) and **Muhammad Mustafâ** ’alaihimu-s-salâtu wa-s-salâm.

“The following thirty-three Prophets are well-known: **Âdam**, **Idrîs**, **Shît (or Shis)**, **Nûh**, **Hûd**, **Sâlih**, **Ibrâhîm**, **Lût**, **Ismâ’îl**, **Is’hâq**, **Ya’qûb**, **Yûsuf**, **Ayyûb**, **Shu’aib**, **Mûsâ**, **Hârûn**, **Khidir**, **Yûshâ’ ibn Nûn**, **Ilyâs**, **Alyasa’**, **Dhu’l-kifl**, **Sham’un**, **Ishmoil**, **Yûnus ibn Matâ**, **Dâwûd**, **Sulaimân**, **Luqmân**, **Zakariyyâ**, **Yahyâ**, **’Uzair**, **’Îsâ ibn Maryam**, **Dhu’l-qarnain** and **Muhammad** (’alaihimu-s-salâtu wa-s-salâm).

“Only the names of twenty-eight of them are written in the Qur’ân al-kerîm. Shît, Khidir, Yûshâ’, Sham’un and Ishmoil are not written. Among the twenty-eight, it is not certain whether Dhu ’l-qarnain, Luqmân and ’Uzair were Prophets or not. It is written in the thirty-sixth letter of the second volume of **Maktûbât-i-Ma’thûmiyya** that there are authentic reports stating that Khidir ‘’alaihis-salâm’ was a Prophet. And it is written as follows in the hundred and eighty-second letter: ‘That Khidir ‘’alaihis-salâm’ appears in a human form (from time to time), and does some things, too, does not show that he is alive. Allâhu ta’âlâ has given his soul, as well as the souls of many other Prophets and Walîs, the permission to appear in a human form. Seeing them does not prove that they are alive.’ Dhu’l-kifl ‘’alaihi-s-salâm’ was also called Harqil, who was also said to be Ilyâs, Idrîs, or Zakariyyâ.”]

10 — FIRST (4th) VOLUME, 14th LETTER BY QAYYÛM-I RABBÂNÎ MUHAMMAD MA’THÛM FÂRÛQÎ

Informs about how to hold fast to the commandments of Allâhu ta’âlâ and about the importance of namâz:

The letter has arrived, which you, remembering this man forgotten in some nook, sent through my brother Mawlânâ Muhammad Hanîf Kâbilî. Reading it, we were very much pleased. And reading about your attachment to Allâhu ta’âlâ, who has no partner or likeness, and about the fact that you have been burning with the fire of His love, we rejoiced all the more. What a great blessing it is if Allâhu ta’âlâ places His love into the heart of a slave of His and burns him with separation from Him, especially during

the fitna and zulmat of this latest time! He should appreciate the blessing and be thankful. He should incessantly struggle to augment it and hope that the divine love will reach its summit. He should not attach his heart to anything but the real desired One, nor should he busy with useless things. The fire of love burning up the curtain of egoism and self-respect, which originates from the excessiveness and overrunning of the nafs-i ammâra, the heart should be illuminated with the sacred lights of that perfection which is eternal in the past as well as in the future. He declares in an âyat-i-kerîma: **"If you are thankful for My blessings I shall increase them."**

O my lucky, fortunate brother! Since you have been desiring to walk along the way of Allah's beloved slaves, you should observe the conditions and adabs of the way! First of all, it is necessary to hold fast to the Sunnat-i saniyya and avoid bid'ats. For, these two are the essence of the way that makes one attain Allah's love. You should adapt your deeds, words and moral qualities to the words and books of those pious slaves who know and love Islam. You should be like the pious slaves and love them. Your sleeping, your eating, your talking should be temperate rather than excessive. You should strive to get up by the time of sahar [at the end of night before the imsâk]. You should know it as a great chance to say istighfâr, to weep, to beg Allâhu ta'âlâ at such times. You should long to keep company with the pious. Do not forget the saying: **"One's faith is like one's friend's faith!"** You should know that those who want the next world [endless bliss] should not be fond of mundane flavours.

If you cannot cease from those flavours which are mubâh (permitted), avoid, at least, the forbidden and dubious ones so that your salvation in the Hereafter may be hoped for. However, it is necessary to pay the zakât of every kind of gold and silver property, of animals grazing in fields, of commercial goods, and the 'ushr of the crops obtained from land, from fields and from trees. The amounts that are to be given out of them are explained in books of Fiqh. (Please see the fifth fascicle of **Endless Bliss** for details.)

You should pay zakât and fitra willingly to the people prescribed by Islam. You should visit your relatives, or please their hearts by writing to them. You should observe the rights of your neighbours. You should be charitable to the poor, to those who need to borrow money. You should not spend your property, your money on anything prohibited by Islam, nor should you waste it on

anything permitted. [You should avoid interest (money charged or paid for the use of money)[1], and also any kind of games of chance whether gambling or not. You should not spend your money on games, on harâms, on musical instruments, on adorning yourself, on ostentation, on boasting, or on stocking property.] When these are well cared for, your property will be protected against harm, and what is worldly will be for the Hereafter. And maybe they will no longer be called worldly.

You should know that namâz is the mainmast of Islam. A person who performs namâz has put his faith right. The faith of a person who does not perform namâz will be demolished. You should perform your prayers of namâz at their mustahab times, suitably with their conditions and adabs. These are explained in books of Fiqh.[2] You should perform the daily prayers of namâz in jamâ'at, try to say the first takbîr together with the imâm, and find a place in the first line. [It is not permissible, if you have come to the mosque rather late, to annoy the assembly by elbowing your way through the lines in order to go up to the first line.] In case you have not observed one of these, you should mourn. When a mature Muslim begins to perform namâz, he sort of goes out of the world. For, very little of the blessing of approaching Allâhu ta'âlâ is attainable in the world. It is, if any, an approaching to the dhil, to the shade, to the vision. But the Hereafter is the place for being close to the essence. So, in namâz one goes to the Hereafter and enjoys one's share from the great felicity there. Those who have been thirsty burning with the fire of separation can cool and assuage themselves only with the elixir of life from the fountain of namâz. Only under the tent-flaps of the bride of namâz can those who are paralysed in the sahara of the greatness of the Supreme Being perceive the astounding smell of approaching the beloved one. The Messenger of Allâhu ta'âlâ said: **"When a Believer begins to perform namâz the gates of Paradise will open for him. The curtains between his Allah and him will go up. The hûru'în of Paradise will meet him. This state will go on until the namâz is over."**

Until you find one of the great leaders of this way, utilize your time reading the Qur'ân, worshipping and reciting the prayers and tasbîhs prescribed in valuable books and hadîths. This faqîr

---

[1] Interest (fâiz) is enlarged on in the fifth chapter of the sixth fascicle of **Endless Bliss**.

[2] Fourth fascicle of **Endless Bliss** provides all the information pertaining to namâz.

(Hadrat Muhammad Ma'thûm means himself) had gathered some of these prayers, tasbîhs and worships. Mawlânâ Muhammad Hanîf borrowed (the manuscript containing) them. Spend most of your time saying the word **'lâ ilâha il-l-Allah.'** It is so effective in purifying the heart. It will be good if you keep saying it for a while each day. It can be said without an ablution as well as with an ablution. Deem it as a capital for happiness to love the great guides of this way. Know that this love is the strongest means for making progress along this way. Translation of a Persian couplet:

I give you the key to the treasure you've been looking for!
Maybe some day you'll get there, though we haven't heretofore!

May Allâhu ta'âlâ give you and the other travellers of the right way safety and facilities!

[The book **Dürr-i yektâ Şerhi** says that the word **salât** (namâz) which is commanded in many âyats of the Qur'ân al-kerîm is the prayer which is performed five times daily by doing the specific acts which are commonly known. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated that salât meant to do some particular acts and to recite particular prayers, and he himself did so, too. The fact that this is so was taught to the Tâbi'în by the Ashâb-i kirâm; then they taught it to the Taba'i tâbi'în, and thus these teachings reached us by way of tawâtur through an unbroken chain of scholars throughout the centuries. (Tawâtur means the transmission of a message from mouth to mouth. These tawâtur teachings have spread throughout the world through books written by Ahl as-sunna scholars.) If some heretics and atheists who claim to be shaikhs of mystic orders say to uneducated Muslims, "I have absolved you from performing salât. Don't do that from now on," or "The salât commanded by Allâhu ta'âlâ is not getting up and down or reciting certain things. It means to repeat the Names of Allâhu ta'âlâ and to think of His greatness," this denial of theirs may mislead Muslims. In this case, it will be a must to kill them by the court's verdict. Once under arrest, the tawba they make will not be valid. A person who denies the salât, that is, who does not believe that salât is a duty, is called a disbeliever. A person who believes that salât is a duty but does not perform it because of indolence is called a fâsiq (sinful) Muslim. That is, he will have committed a grave sin. He will be kept in prison until he begins to perform salât. It will be necessary for him to perform the salâts he has omitted and also make tawba (repentance). Citation from the book **Dürr-i yektâ** ends here.

We should learn how to perform namâz, how to perform the omitted namâz, (called namâz left to qadâ,)[1] and all other Islamic teachings from books written by the Ahl as-sunnat savants. We should not believe the falsely adorned articles and sweet words of the insidious enemies and the ignorant.

Islam had its shaikh-ul-Islâms, that is, chiefs of religious affairs, and Islamic muftîs. There were also times when there were state officials called muftîs. We should not mistake Islamic muftîs and the officials called muftîs for each other. Islamic muftîs were scholars who taught the commands and prohibitions of Allâhu ta'âlâ, that is, the Ahkâm-i-islâmiyya. But the officials called muftîs did not themselves know the Ahkâm-i-islâmiyya. When something prohibited by Allâhu ta'âlâ was commanded by the laws they would not say that it was not permissible to do it. If the laws prohibited something commanded by Allâhu ta'âlâ they would not say it was necessary to do it. They would either keep quiet or say something to the contrary. Thus, they themselves would go out of Islam, misguiding Muslims towards sins and disbelief. During those times when the hordes of Jenghis spread over Muslim countries, ruined mosques and massacred Muslims, during the time of Fâtimîs and Rasûlîs, even during the time of Abbâsîs, such state officials called muftîs said 'permissible' about harâms. They even said that the Qur'ân was a creature. Whereas these state officials called muftîs gave such false fatwâs and caused Islam to be demolished, those who followed books of Fiqh and ilmihâl remained on the right way, thus saving their faith.

Fatwâ means to inform if something is agreeable with the Ahkâm-i-islâmiyya. It will not be fatwâ to say only that it is 'agreeable' or 'not permissible.' It is necessary also to give reference to the book of Fiqh wherefrom the answer has been derived, including the concerned part of the book. Fatwâs that are not agreeable with the books of Fiqh are wrong. It is not permissible to depend on them. People who read âyats and hadîths without learning, knowing Islamic teachings and who interpret them in accordance with their own mental capacities and points of view are not called Islamic savants. They may be Arabic-knowing interpreters, like priests in Beirut. No matter how well, ornamentedly and brightly they speak and write, they are no good. Allâhu ta'âlâ does not like or accept words and writings which

---

[1] Please see the twenty-third chapter of the fourth fascicle of **Endless Bliss**.

disagree with rules inferred by Ahl as-sunnat savants or with the books of Fiqh written by them.

Ibni 'Âbidîn, while explaining qâdîs, that is, judges, on the three hundred and first page of its fourth volume, writes: "It is unsuitable for a sinner to be a muftî. Fatwâs given by him should not be relied on. For, it is a religious matter to give fatwâ. A sinner's words in religious matters are not acceptable. The same rule applies in the other three Madhhabs as well. It is not permissible to ask such muftîs anything. According to the unanimity [of savants], it is a condition that a muftî should be a discreet Muslim. A fatwâ given by an 'âdil and pious woman or by a dumb person is acceptable. A muftî or a judge should give fatwâs in agreement with Imâm-i azam Abû Hanîfa's ijtihâd. If he does not find in his statements what he has been looking up, he should follow Imâm-i Abû Yûsuf's ijtihâd. If he does not find it in his statements, he should follow Imâm-i Muhammad Shaybânî's ijtihâd. Next to his ijtihâd comes Imâm-i Zufar's ijtihâd to be followed, and next comes Hasan bin Ziyâd's ijtihâd. Muftîs who are mujtahids within the Madhhab, that is, (scholars of Fiqh called) the as'hâb-i-tarjîh,[1] will select the ones with harder evidence among the ijtihâds. Those who are not mujtahids will follow the judgment preferred by the former. Judgments of the muftîs and judges who do not do so are not acceptable. This means to say that on those matters in which the as'hâb-i-tarjîh have not made a choice it is necessary to follow Imâm-i a'zâm's ijtihâd. As is seen, a muftî should be a mujtahid within a Madhhab. He who is not so is not called a muftî but he is called a conveyor, a narrator, he who conveys a fatwâ. The conveyors take the fatwâs from well-known books. Those books have the same value as well-known, mutawâtir reports. It is written at the end of the madhbata (protocol) in the preface to **Majalla**: "When there are various ijtihâds for a matter that is not reported clearly by a Nass and how to do which is inferred by ijtihâd, in doing it it is wâjib to follow the ijtihâd which Hadrat Imâm ul-muslimîn commands (us) to follow."]

It is written in the book entitled **Radd-i-Wahhâbî** that the meaning of the âyat, **"If you cannot come to an agreement on some matter, learn the truth of that matter from Allah and from Rasûlullah,"** is, "If you cannot come to an agreement on how to do

---

[1] Please see the thirty-third chapter, especially its final three paragraphs, of the second fascicle of **Endless Bliss**.

something, the learned ones ['ulamâ] among you must learn how to do it from Allah's book and from Rasûlullah's Sunnat. And the unlearned ones must do it by following the learned ones' inference." As is seen, this âyat-i kerîma commands us to imitate the imâms of Madhhabs. Ibni Humâm[1] says in the book **Fath-ul-Qadîr**: "A muftî has to be a mujtahid. A man of religion who is not an 'âlim in the grade of ijtihâd cannot be a muftî. If a non-mujtahid man of religion is appointed a muftî, he will have to read and learn and quote the mujtahids' statements." The book entitled **Kifâya** (written by Mahmûd Hâfid-i-Tâj-ush-sharî'a) says in the subject of fasting: "When a non-mujtahid man of religion hears a hadîth, he cannot act upon his own inference from the hadîth. He has to act upon the fatwâ which the mujtahids gave after learning the matter from âyats and hadîths. If he does not do so he will have disobeyed (an Islamic commandment in the category called) wâjib." The same is written in the book **Taqrîr**, (which was written by Ibni Amîr Hajj Halabî 'rahmatullâhi ta'âlâ 'alaih' (d. 879 [1474 A.D.].)

11 — FIRST VOLUME, 303rd LETTER

This letter, written to Muadhdhin Hadji Yûsuf, explains the meanings in the words of the adhân:

First of all, I offer my hamd (praise and gratitude) to Allâhu ta'âlâ. I pronounce my salât, salâm and benedictions over His beloved Prophet. It should be known that there are seven words in the adhân. [They add up to fifteen by repetition. It is the adhân to pronounce these fifteen words and to hear them. When it is pronounced melodiously through a loud-speaker, these words cannot be heard. In this case, what we hear is a buzzing sound, repetition or something which cannot be understood. So, loud-speakers destroy the adhân, rather than being a means for pronouncing it.]

1 — ALLÂHU AKBAR: Allâhu ta'âlâ is most great. He needs nothing. He is too great to need the worship of His slaves. Worship gives no benefit to Him. In order to plant this important meaning well in minds, the word is repeated four times.

---

[1] Kamâl-ad-dîn Muhammad bin 'Abd-ul-Wâhid Sivâsî 'rahmatullâhi ta'âlâ 'alaih' (790 [1388 A.D.] – 861 [1456]). **Fat-h-ul-Qadîr** is a commentary to **Hidâya**, which in turn had been written by Burhân-ad-dîn Merghinânî 'rahmatullâhi ta'âlâ 'alaih' [d. 593 [1197 A.D.]).

2 — ASH'HADU AN LÂ ILÂHA IL-L-ALLAH: Although He does not need anyone's worship owing to His greatness, I bear witness and certainly believe that none besides Him is worthy of being worshipped. Nothing is like Him.

3 — ASH'HADU ANNA MUHAMMADAN RASÛLULLAH: I bear witness and believe that Hadrat Muhammad 'sall-Allâhu 'alaihi wa sallam' is the Prophet sent by Him, that he is the communicant of the way of the acts of worship liked by Him, that only suitable acts of worship are those which have been communicated and shown by him.

4-5 — HAYYA 'ALASSALÂH, HAYYA 'ALALFALÂH: These are the two words inviting the Believers to namâz, which causes happiness and salvation.

6 — ALLÂHU AKBAR: No one can do the worship worthy of Him. He is so great, so far from anyone's worship being worthy of Him or suitable for Him.

7 — LÂ ILÂHA IL-L-ALLAH: He, alone, has the right to be worshipped, to humiliate oneself before. Along with the fact that no one can do the worship worthy of Him, no one besides Him is worthy of being worshipped.

Greatness of the honour in namâz should be understood from the greatness of these words selected to inform everybody with it. Translation of a Persian line:

"The year's prolificity is predictable by the spring."

O our Allah! For the grace and honour of the Master and the highest of Prophets ''alaihi wa 'alaihimussalawâtu wa-t-teslîmât', make us join people who perform namâz as You like them to and who will thus be rescued from Thine torment! Âmîn.

[In the section dealing with the Sûra **Inshirâh**, the tafsîr of **Sâwî** quotes, "Allâhu ta'âlâ said, 'I will exalt your name in the East, in the West and everywhere on the globe.' " When a distance of a longitude is travelled towards the west, the time of each namâz comes four minutes later. On the equator, at the end of every 28 kilometers towards the west, the adhân of the same namâz is repeated with an interval of one minute. Thus, the adhân is called in every place of the world every moment, and Muhammad's ''alaihissalâm' name is heard everywhere. It is written in the explanation of **Shir'at-ul-Islâm,** "When somebody came to Hadrat 'Abdullah ibni 'Umar and said, 'I like you very much for Allah's sake,' he answered, 'And for Allah's sake I don't like you at all, because you call the adhân melodiously like singing.' "]

12 — IMPORTANCE OF NAMÂZ

It is written at the beginning of the chapter about namâz in the book entitled **Durr-ul-mukhtâr**, which Ibni Âbidîn explains as follows in his **Radd-ul-muhtâr**:

Since Hadrat Adam, every religious dispensation had had one namâz in it, once daily. Prayers which had been performed by all past Believers, being gathered together, were made fard for us to perform. It is not one of the conditions of îmân to perform namâz, yet it is a condition to believe that it is fard to perform namâz. Namâz means prayer. The worship commanded by Islam, as we all know, has been called namâz (salât). It is **fard-i 'ayn** for every Muslim who is mukallaf [discreet and has reached the age of puberty] to perform namâz five times daily. It is stated clearly in the Qur'ân and in hadîths that it is fard. Namâz five times daily became fard on the Night of Mi'râj. The Mi'râj took place one year before the Hegira, and on the twenty-seventh night of the blessed month of Rajab. Before the Mi'râj, namâz had been being performed in mornings and afternoons only.[1]

It is necessary to command a seven-year-old child to perform namâz and to beat it with the hand if it does not perform it when it is ten years old. Also, a teacher in school may beat the child three times with his hand in order to make it study. He cannot beat it more than that, nor can he thrash it with a stick. [There cannot be bastinadoes in Islamic schools. Flogging is practised in police-stations or prisons. If the enemies of Islam, in order to estrange young people from Islam, show in dramas and motion pictures how the khodjas used to bastinado their pupils and say that with the abrogation of religious lessons and the closing of Islamic schools the youth were rescued from the bastinado and from being flogged, they will have slandered the Islamic religion. It is written clearly in Islamic books that Islam has prohibited beating pupils with sticks. Our Prophet strictly prohibited beating the child even with the hand more than three times.] Children at

---

[1] Detailed information about the sacred nights is provided in the sixtieth chapter.

this age should be taught and accustomed to doing other kinds of worships, too, and should be prohibited from sinning.

In order to express the importance of the prayers of namâz that are fard, Hadrat Muhammad Rabhâmî wrote in the twelfth paragraph of the first chapter of the second part of his Persian book entitled **Riyâd-un-nâsikhîn,** which he published in India by selecting from four hundred and forty-four books in the eight hundred and fifty-third [853] year of the Hegira:

In the two fundamental books of the Islamic religion [**Bukhârî** and **Muslim**], which are called Sahîhayn, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' states in a hadîth quoted by Jâbir bin 'Abdullah 'rahmatullâhi 'alaih': **"If there is a river before someone's house and if he bathes in the river five times daily, will there be any dirt left on him?"** "No, O Rasûlallah!" we said. **"Likewise, the venial sins of those who perform namâz five times daily will be pardoned."** [Upon hearing this hadîth some ignoramuses say, "Then, I shall both perform namâz and live as I wish. In any case, my sins will be pardoned." It is not good to think so. For, a namâz that has been performed observing its conditions and adabs and which has been accepted will shake off the sins. Furthermore, even if one's venial sins are pardoned, it will be a grave sin to go on committing venial sins. And it will cause disbelief to insist on doing grave sins.] Ibni Jawzî says in his Tafsîr entitled **al-Mughnî,** "Hadrat Abû Bakr Siddîq 'radiy-Allâhu 'anh' said that when the time for each of the daily five prayers of namâz comes angels say: 'O Sons of Adam, get up! Perform namâz to extinguish the fire which has been prepared to burn people.' "A hadîth declares: **"The difference distinguishing the Believer from the disbeliever is namâz."** In other words, a Believer will perform namâz, but a disbeliever will not. And munâfiqs perform namâz sometimes, and sometimes they do not. Munâfiqs will be tormented very bitterly in Hell. 'Abdullah bin 'Abbâs, the shah of Mufassirs, says: "I heard Rasûlullah say: **'Those who do not perform namâz will find Allâhu ta'âlâ wrathful on the Day of Rising.'** "

Savants of hadîth say unanimously: "A person who omits one namâz knowingly, that is, who does not feel sorry for not performing the namâz as its prescribed time goes past, becomes a disbeliever, or he dies without îmân in the end. This being the case, what will become of those who never think of namâz and who do not even consider it as a duty?" Savants of the Ahl as-sunnat unanimously said: "Worships are not parts of îmân." But

they were not unanimous on namâz. Of the savants of Fiqh, Imâm-i Ahmad ibni Hanbal, Is'hâq ibni Râhawaih, 'Abdullah ibni Mubârak, Ibrâhim Nahâî, Hakam bin Utayba, Ayyûb Sakhtiyânî, Dâwûd Tâî, Abû Bakr ibni Shayba, Zubayr bin Harb and many other great savants said that a person who omitted one namâz knowingly, would become a disbeliever. Now, o my brother-in-Islam, do not omit even one namâz, nor perform it slackly; do it willingly! What will you do if Allâhu ta'âlâ punishes in the next world in accordance with the ijtihâd of these savants? It is written in **Tafsîr-i Mughnî**: "One of our superiors asked the Devil, 'I want to be accursed like you; what should I do?' Being happy the Devil said, 'If you want to be like me, slight the namâz, take an oath on whatever you say whether it is true or false, that is, swear often.' So the great person said that he would never omit any namâz or swear." In the Hanbalî Madhhab, if a person omits any prayer of namâz without any (good excuse called) 'udhr, he will be killed like an apostate, he will not be washed or wrapped in a shroud, nor will the janâza namâz for him be performed. He will not be buried in a Muslim cemetery, nor will his grave be marked off. He will be put in some ditch in the mountains. In the Shâfi'î Madhhab, he who insists on not performing namâz does not become an apostate, but his punishment is death. It is written in **Ibni 'Âbidîn** and in the sixty-third page of the translation of **Milal-Nihal** that the Mâlikî Madhhab is like the Shâfi'î Madhhab in this respect. And in the Hanafî Madhhab, he will be imprisoned until he resumes performing namâz, or he will be thrashed till his body bleeds. [However, a person who slights namâz and who does not recognize it as a duty becomes a disbeliever in any of the four Madhhabs. It is written in the chapter about the disasters incurred by the tongue in **al-Hadîqa** that a person who omits a namâz knowingly, who does not think of performing it later, and who does not fear that he will be tormented for this, will become a disbeliever in the Hanafî Madhhab, too.] Allâhu ta'âlâ did not command non-Muslims to perform namâz or to fast. They have not been honoured with being commanded by Allâhu ta'âlâ. They will not be punished for not performing namâz or for not fasting. They have deserved one thing only: Hell, which is the punishment for disbelief. The book **Zâd-ul-muqwîn** writes: "It was written by the early savants that he who does not do five things will be deprived of five other things:

1 — He who does not pay the zakât of his property will not

benefit from his property.

2 — He who does not pay the 'ushr (a kind of zakât) will not get barakat or benefit from his field or from his earnings.

3 — He who does not give alms will not be healthy.

4 — He who does not pray will not get what he wishes.

5 — He who does not want to perform namâz when the time for namâz comes will not be able to say the Kalima-i shahâdat as he dies. He who does not perform namâz because of indolence, although he believes that to perform it is his first duty, is a fâsiq Muslim. He is no kufw for a pious girl. In other words, he is not worthy of or suitable for (marrying) the girl."

As is seen, not to perform namâz causes one to die without îmân. Continuing to perform namâz is a means for filling the heart with nûrs and attaining endless bliss. Our Prophet stated: **"Namâz is a nûr."** That is, it brightens the heart in the world and enlightens the Sirât in the Hereafter. Do you know what happens to Allah's lovers in namâz and how in namâz they attain their desires?

A story: 'Abdullah bin Tâhir, governor of Khorasan, was very just. One day, his gendarmes reported to the governor that they had caught some thieves. One of the thieves escaped. A blacksmith from Hirât who had gone to Nishâbûr was arrested, instead, as he was going back home one night. Together with the thieves they took him up to the governor, who then ordered them to be imprisoned. In the prison, the blacksmith made an ablution and performed namâz. Holding his hands out, he invoked, "O my Allah! You alone know that I am innocent. You alone can rescue me from this dungeon. O Allah! Save me!" That night the governor dreamt of four strong people, who came up to him and were about to turn his throne upside down, when he woke up. Immediately, he made an ablution and performed a namâz of two rak'ats. He went back to sleep. Again he dreamt that the four persons were about to overturn his throne, and woke up. He realized that he had been doing injustice to someone who in turn had been invoking against him. As a matter of fact, the poet says:

Thousands of cannons and rifles can never do
What tears will do in the early morning.

The enemy-frightening spears are often
Pulverized by a Believer's praying.

O our Allah! Thou only art great! And Thou art so great that

the great as well as the small beg only Thee when they are in trouble. Only he who begs Thee will attain his desire.

That very night he summoned the prison manager and asked him if there was anyone who was unjustly put in there. The prison manager said, “I couldn’t know. But there is somebody who is performing namâz and saying prayers very earnestly. He is weeping, too.” Upon this, he had the blacksmith brought to him. Asking him and then learning what was wrong, he apologized and begged, “Forgive me, please, and do accept these thousand silver coins as my gift upon you. Whenever you desire anything, whatsoever, just come to me!” The blacksmith said, “I have forgiven you and will accept your present. But I cannot come to you to ask for my wish.” When asked why not, he said, “Would it become me as a born slave to present my wishes to someone else, abandoning my Owner, Who has several times overturned the throne of such a sultan as you for the sake of such a poor person as me? Upon the prayers which I sent after my namâz, He rescued me from many problems. He enabled me to attain many a desire. How could I ever trust myself to someone else? My Allah opened the door of the treasure of Infinite Mercy. He set His endless table of gifts before everybody. How could I go to someone else despite these? Who on earth asked from Him and wasn’t given? Who on earth came to Him and then went back empty-handed? If you do not know how to ask, you will not obtain. If you do not enter His presence in due manner, you will not get His compassion.” A poem:

If anyone puts his head on worship’s threshold for one night,
The Darling’s favour will for certain open up for him a thousand ways.

When Râbia-i ’Adwiyya, one of the great Awliyâ, heard somebody praying, “O my Allah! Open for me the gate to Thine mercy!” she said to him, “O you ignoramus! Has the gate to Allah’s Mercy been closed until now, so that you ask it to be opened?”[1]

O our Allah! Thou, alone, rescue everyone from hardships. Do not leave us in disasters, neither in this world nor in the one to come! Thou, alone, send everything to the needy! Send us those

---

[1] Although the gate through which Allah’s mercy originally emanates is always open, the heart which is the gate for it to enter, is not open in everybody. We must pray for the opening of this gate.

things which are useful in this world and in the next! Make us need none [but Thee] in this world and the next! Âmîn. Translation from **Riyâd-un-nâsikhîn** ends here.

It is written at the beginning of the chapter about namâz in **Kitâb-ul-fiqh-'alal-madhâhib-il-arba'a**: "Namâz is the most important of the pillars of the Islamic religion. Allâhu ta'âlâ made namâz a fard so that His slaves will worship Him only. The hundred and second âyat of **Nisâ Sûra** purports: **'It has become fard to perform namâz at certain times.'** A hadîth-î sherîf declares: **'Allâhu ta'âlâ has promised that He shall put in Paradise the person who performs the daily five prayers of namâz respectfully and observing the conditions.'** Namâz is the most valuable worship. A hadîth-i sherîf declares: **'Person who does not perform namâz has not had a share from Islam.'** Another hadîth-i sherîf, which is quoted in **Mishkât,** in **Kunûz-ud-daqâiq** and in the **Sahîhayn,** declares: **'The discrepancy between man and disbelief is to omit namâz.'** Its meaning is not that 'Man and disbelief are two separate beings. Between them is not performing namâz. When (the case of) not performing namâz goes away from between them, that is, if a person performs namâz, there will no longer be a curtain between this person and disbelief. The two will come together.' Its meaning is: 'Disbelief is an attribute. It does not exist by itself. It exists in a person. A person who has disbelief also has "not performing namâz." A person who does not have disbelief does not have not performing namâz. The difference between a person who has disbelief and one who does not have disbelief is to perform namâz or not.' This hadîth-i sherîf is like the saying, 'Discrepancy between man and death is not to breathe.' A person who has death does not breathe. A person who does not have death does not have (the case of) not breathing. If a person has (the case of) not breathing, it will be understood that he is dead. This hadîth-i sherîf vehemently threatens those who are too lazy to perform namâz. To perform namâz is to consider the greatness of Allâhu ta'âlâ and to realize one's own inferiority before Him. A person who realizes this will always do good. He will never do evil. Even if the namâz of a person who follows his nafs is sahîh, it will never give its fruits. If a person intends to be in the presence of his Rabb (Allah) five times every day, his heart will be filled with ikhlâs. Every act commanded to be done in namâz gives various benefits to heart and body. Performing namâz in jamâ'at in mosques will

attach Muslims' hearts to one another. It will bring about love between them. They will realize that they are brothers. The seniors will be affable with the juniors. And the juniors will be respectful to the seniors. The rich will be helpful to the poor, and the powerful to the weak. The healthy will visit the invalid in their homes as they will miss them in the mosque. For being blessed with the glad tidings given in the hadîth, **'Allah is the helper of a person who runs to help his brother-in-Islam,'** they will vie with one another."

A hadîth in the book **Qurratul-uyûn** declares: **"Allâhu ta'âlâ will give fifteen different troubles to the person who neglects namâz without any excuse. Of these, six are in the world, three are at the time of death, three in the grave, and three during the rising from the grave. The six troubles in the world are:**

1 — There will not be barakat in the life of a person who does not perform namâz.

2 — He will not have the beauty, the geniality peculiar to those whom Allâhu ta'âlâ loves.

3 — He will not be given thawâb for any of his pious deeds. [This hadîth shows that those who do not perform the fard worships within their prescribed times will not be given thawâb for their sunnat worships. That is, their sunnats will not be accepted.]

4 — His prayers will not be accepted.

5 — No one will like him.

6 — Muslims' prayers for him will do him no good.

The troubles which he will suffer when dying are:

1 — He will die in a contemptible, bad and disgusting way.

2 — He will die hungry.

3 — However much water he may drink, he will die suffering thirst.

The disasters which he will suffer in the grave are:

1 — The grave will squeeze him. His bones will intertwine.

2 — His grave will be filled with fire, which will burn him day and night.

3 — Allâhu ta'âlâ will send a big serpent to his grave. It is unlike worldly serpents. It will sting him at each time of namâz every day. It will never let him rest.

The torments which he will suffer in the next world are:

1 — The angels of torment which will drag him to Hell will not leave him alone.

2 — Allâhu ta'âlâ will meet him wrathfully.

3 — His accounting will be very hard, and he will be hurled into Hell."

Do not waste your lifetime gossipping; O, you, Believer!
Learn what words mean; should you drift with chimerical currents?

Do not indulge in world's sequins, mind you, O, you, heedless!
Whoever falls for its charms will spend their life in sadness.

If you take a look at the world's people, o my dear,
All they do is earning money, in constant bickerings.

So many people came to this world, boasted, and foundered;
Should be known that Haqq has made this passing world fugacious.

Run from it, and it will chase you; chase it, you'll not catch it,
This case is what makes the world analogous to shadows.

A prudent person will not set his heart upon this world;
He'll have no fondness for it, being wise to its false tastes.

A heart attached to this world gets no pleasure from worship;
So the Dhâtî's inspired this poem as one of tastes.

13 — FIRST VOLUME, 312th LETTER

This letter, written to answer the questions asked by Mîr Muhammad Nu'mân 'quddisa sirruh', **informs that it is not good to raise one's finger when sitting in namâz:**

Hamd (praise and gratitude) be to Allâhu ta'âlâ, Who creates all classes of beings, all creatures, Who keeps them in existence, and Who sends them what they need! Salât, salâm and benedictions be over the highest of Prophets, Muhammad Mustafa ''alaihissalâtu wassalâm', to his brother Prophets, to angels and to those who are honoured with following him! The valuable letter which you sent through Molla Mahmûd has arrived and made us happy. You ask:

Question 1 — Savants say that the place called **Rawda-i mubâraka** is more valuable than Mekka city. However, Hadrat Muhammad's figure and essence prostrate themselves before the

shape and essence of Ka'ba-i mu'azzama. How could the Rawda-i mubâraka ever be higher?

[In the mosque of Medina, the twenty-six-metre-long place between Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' blessed grave and the minbar which the mosque at that time had is called **Rawda-i mutahhara**. Rawda means garden. The blessed minbar at that time had three steps and was one metre high. It burned to ashes in the fire that took place in 654. Various minbars were made at various times, and today's twelve-stair minbar was sent by (the Ottoman) Sultan Murâd Khan III from Istanbul in 998 Hijri.]

Answer 1 — My Dear Sir! According to this faqîr (Hadrat Imâm-i Rabbânî means himself), the most valuable place on the earth is Ka'ba-i Mu'azzama [together with the mosque around it which is called **Masjid-i harâm**]. Next comes the **Rawda-i muqaddasa,** which is in Medina. Thirdly comes the blessed city of Mekka. This means to say that it will be correct to say that the Rawda-i Mutahhara is higher than Mekka.

Question 2 — Does a Muslim in the Hanafî Madhhab raise his index finger while sitting in namâz? Mawlânâ 'Alîmullah wrote a booklet on this subject. I send it to you. What do you say on this matter?

Answer 2 — My Dear Sir! There are various hadîths saying that it is permissible to make a sign with one's index finger. Some of the savants of the Hanafî Madhhab have said so, too. Mawlânâ 'Alîmullah states so, too. If the books in the Hanafî Madhhab are read with attention, it will be seen that the teachings stating that it is permissible to raise one's finger are not from the **teachings in the category of usûl**. They are not the Madhhab's **zâhir khabars.** Imâm-i Muhammad Shaybânî said: "Our Prophet 'sall-Allâhu 'alaihi wa sallam' used to make a sign with his blessed finger. Like him, we, too, raise and lower our finger. Imâm-i a'zam Abû Hanîfa said so, too." But it has been communicated through **nawâdir** teachings not through **usûl** teachings, that Imâm-i Muhammad said so.

[Ibni 'Âbidin writes in the forty-seventh page of his first volume: "Teachings of the Hanafî Madhhab reached the later savants through three different ways:

1 — Teachings which are **usûl** are also called zâhir khabars. They are the teachings coming from Imâm-i a'zam Abû Hanîfa and his disciples. Those teachings are conveyed in Imâm-i Muhammad's six books. These six books are **Al-Mabsût, Az-**

Ziyâdât, Al-Jâmi'ussaghîr, As-Siyerus saghîr, Al-Jâmi'ulkabîr and **As-Siyarulkebîr**. Because these books of Imâm-i Muhammad's have reached us through a(n unbroken) chain of trustworthy people, they are called **zâhir khabars**. Who gathered the pieces of usûl information together first is Hakîm Shehîd [Muhammad].[1] His book entitled **Kâfî** is well-known. There are various commentaries to **Kâfî**.

2 — Teachings which are **nawâdir**, also come from these same savants. But these teachings do not exist in the so-called six books; they exist in Imâm-i Muhammad's other books titled **al-Qisâniyyât, al-Hârûniyyât, al-Jurjâniyyât** and **ar-Ruqiyyât.** Because these four books were not teachings so clearly and dependably as the former six books were, these teachings are called 'teachings which are not zâhir.' Or they are reported in others' books. For example, they are reported in the book **Muharrar** by Hasan bin Ziyâd, one of Imâm-i a'zam's disciples, or in Imâm-i Abû Yûsuf's book entitled **Amâlî**.

3 — Teachings which are wâqi'ât. These teachings were not conveyed by the three imâms; they involve matters on which their disciples or the disciples of their disciples performed ijtihâd. Abullays-i Samarkandî, who was the earliest person to compile such teachings, wrote them in his book entitled **Nawâzil.**"

Ibni 'Âbidîn, again, writes in the thirty-fifth page of his first volume: "The knowledge of Fiqh is as indispensable for everybody as food is. 'Abdullah ibni Mas'ûd 'radiy-Allâhu 'anh', who sowed the seeds of this knowledge, was one of the greatest and best learned ones of the Sahâba. Alqama, his disciple, watered these seeds and turned them into crops, and Ibrâhim Nahâî, his disciple, reaped the harvest; that is, he gathered the pieces of this knowledge together. Hammâd-i Kûfî threshed it, and his disciple, Imâm-i a'zam Abû Hanîfa, ground it; that is, he classified the knowledge into sections; Abû Yûsuf made dough from it, and Imâm-i Muhammad baked it. Muslims have been eating the morsels thereby prepared. In other words, learning this knowledge they have been attaining happiness in this world and the next. Imâm-i Muhammad taught these morsels which he baked in nine hundred and ninety-nine branches of knowledge to his disciples.

---

[1] Muhammad bin Muhammad bin Ahmad 'rahmatullâhi ta'âlâ 'alaih', a scholar in the science called Fiqh. He was martyred in 334 A.H. [946 A.D.].

Of his six books, in the ones which he called saghîr (little), he taught what he had learned through Imâm-i Abû Yûsuf, and, in those which he called kabîr, he taught only what he had heard from Imâm-i a'zam." It is for this reason that the book **Siyar-i kabîr**, which is a work of Imâm-i Muhammad's, does not contain Imâm-i Ebû Yûsuf's name. Today, some ignorant people who do not know of this subtle information impute this to his antipathy against Imâm-i Abû Yûsuf. The truth, however, is that these two imâms were in the highest grade of hubb-i fillâh (love for the grace of Allah). Even people who follow in their footsteps get rid of the desires of their nafs owing to them.]

The book entitled **Fatâwâ-i gharâib**[1] informs that it is written in the book entitled **Muhît**:[2] "Imâm-i Muhammad did not state in his books of usûl that one must make a sign with the pointing finger of one's right hand. Also, those savants who succeeded him said differently on the subject. There were those who said that one should not as well as those who said that one should. Imâm-i Muhammad, in his books other than books of usûl, writes that the Prophet 'sall-Allâhu 'alaihi wa sallam' used to make a sign with his finger and adds that Imâm-i a'zam also stated this fact. As it is said that it is sunnat to make a sign, there are those who say that it is mustahab." The book **Fatâwâ-i gharâib** then adds: "In actual fact, it is harâm to do so."

It is written in **Fatâwâ-i sirâjiyya**:[3] "It is makrûh to raise the finger when saying 'ash hadu an lâ...' in namâz. The book entitled **Kubrâ**[4] affirms this. Savants agree about this. The fatwâ[5] has been given in agreement with this, too. For, it is necessary to sit calmly, without moving in namâz."

---

[1] Written by Ahmad bin Muhammad.

[2] Muhît-i-Burhânî, written by Burhân-ad-dîn Mahmûd bin Tâj-ud-dîn Ahmad bin 'Abd-ul 'Azîz Bukhârî 'rahmatullâhi ta'âlâ 'alaih' (551 [1156 A.D.] – martyred in 616 [1219]).

[3] Written by 'Alî 'Ûshî bin 'Uthmân 'rahmatullâhi ta'âlâ 'alaih' (d. 575 [1180 A.D.]).

[4] Fatâwâ-i-Kubrâ, written by Husâmaddin 'Umar bin 'Abd-ul-'Azîz 'rahmatullâhi ta'âlâ 'alaih' (483 – martyred in Samarkand in 536 [1142 A.D.]).

[5] Fatwâ means a conclusive scholarly statement which an authorized Islamic scholar makes to provide an answer for Muslims' questions. The sources and documents whereon the answer is based have to be appended to the fatwâ.

It is written in the book of fatwâ entitled **Ghiyâsiyya**[1] [as well as in the book **Bezzâziyya**]:[2] "One should not make a sign with one's pointing finger during the sitting posture. This is what the fatwâ says. And this is what has been preferred, liked."

It is written in the book entitled **Jâmî'ur-rumûz**:[3] "One should not make a sign or bend one's finger. This is so according to the teachings of usûl of the Madhhab. It is written so in Zâhidî's book, too. The fatwâ also has been given in agreement with this. Also, it is written so in the books entitled **Mudmarât, Walwâlijiyya, Khulâsa**[4] and others. Some of our superiors, on the other hand, state that it is sunnat to make a sign with the finger."

[The book **Jâmi'ur-rumûz** is a commentary to the book **Nikâya**, which, in its turn, is an abridged edition of the book **Wikâya**. The book **Mudmarât** is a commentary to the book **Qudûrî.**][5]

The book entitled **Hazînaturriwâyât**, citing from the book entitled **Tâtârhâniyya**, says: "While sitting for the tashahhud and saying 'lâ ilâha il-l-Allah,' will the pointing finger of the right hand make a sign? Imâm-i Muhammad did not mention this in the information of usûl. Those who came after him said differently on

---

[1] Written by Dâwûd bin Yûsuf.

[2] Written by Ibn-ul-Bezzâz Muhammad bin Muhammad Kerderî 'rahmatullâhi ta'âlâ 'alaih' (d. 827 [1424 A.D.]).

[3] Written by Shems-ad-dîn Muhammad bin Husâmaddîn Quhistânî 'rahmatullâhi ta'âlâ 'alaih' (d. 962 [1555 A.D.], Bukhâra). The book is a commentary to the book entitled **Mukhtasar-i-Wikâya** or Nikâya, which in turn had been written by Sadr-ush-sharî'a thânî 'Ubaydullah bin Mes'ûd bin Tâj-ush-sharî'a 'Umar 'rahmatullâhi ta'âlâ 'alaih' (d. 750 [1349 A.D.], Bukhârâ). This book, i.e. the one entitled **Nikâya**, is an abridged version of the book entitled **Wikâya**, which had been written by Hadrat 'Ubaydullah bin Mes'ûd's blessed maternal grandfather Burhân-ush-sharî'a bin Sadr-ush-sharî'a awwal Ahmad bin 'Ubaydullah Mahbûbî 'rahmatullâhi ta'âlâ 'alaih' (martyred during the carnage perpetrated by the Mongolian hordes in 673 [1274 A.D.]).

[4] Written by the following Islamic scholars, respectively:

1– By Yûsuf bin 'Umar 'rahmatullâhi 'alaih' (d. 832 [1429 A.D.]);

2– By Abul Mekârim Walwâlijî Zahîraddîn Ishaq (d. 710 [1310 A.D.]);

3– By Tâhir Bukhârî.

[5] Written by Abûl-Huseyn Ahmad bin Muhammad Baghdâdî 'rahmatullâhi ta'âlâ 'alaih' (362 [973 A.D.] – 428 [1037], Baghdâd).

this matter. Some savants said that one should not make a sign. So does the book entitled **Kubrâ** write. The fatwâ agrees with this. Yet some others said that one should make a sign."

Hazînat-ur-riwâyât is a book of Fiqh written by the Qâdî of Gujarât in India. **Kubrâ**, a book of fatwâ, was written by Husâmaddîn 'Umar. It is written in **Durr-ul-mukhtâr**: "One should not make a sign with one's pointing finger when saying the word of Shahâdat in namâz. The fatwâ says so. It is written so in **Walwaljiyya**, in **Tajnîs**,[1] in **'Umdatulmuftî**,[2] and in all the books of fatwâ. However, commentators of these books, such as Kamâl, Halabî Ibrâhîm (866 – 956 [1549 A.D.]), and Nûr-ad-dîn Mahmûd Bâqânî Qâdirî (d. 1003 [1594 A.D.]), state: "You should make the sign. As a matter of fact, Imâm-i Muhammad informs that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to do so. Also, it is written in the book **Muhît**[3] that it is sunnat to make a sign." Ibni 'Âbidîn says: "It is understood from **Muhît** that it is sunnat-i ghayr-i muakkada. As a matter of fact, **Aynî**[4] and **Tuhfa**[5] inform that it is mustahab." In the book **Nûr-ul-idhâh**, Shernblâlî says: "What is sahîh is to make a sign with one's pointing finger." However, **Tahtâwî**[6] objects to this.

As is seen, there are savants who say that it is harâm to make the sign. There are fatwâs stating that it is makrûh. There are many another (scholar) who states that one should not make the sign; information of usûl states so. Then, it is not right for us, the imitators, to attempt to make the sign by saying that there is a hadîth confirming it, thus doing something which has been said to be harâm or makrûh by the fatwâs of many mujtahids. If a person in the Hanafî Madhhab makes the sign with his finger despite the

---

[1] Written by Burhân-ad-dîn 'Alî bin Abî Bakr Merghinânî 'rahmatullâhi ta'âlâ 'alaih' (martyred by the hordes of Dzengîz Khân in 593 [1137 A.D.]).

[2] Written by Sadr-us-shehîd Husâmaddîn 'Umar bin 'Abd-ul-'Azîz 'rahmatullâhi ta'âlâ 'alaih' (483 – martyred in Samarkand in 536 [1142 A.D.]).

[3] **Muhît-i-Burhânî**, written by Mahmûd Burhânî 'rahmatullâhi 'alaih'.

[4] By Bedr-ad-dîn Mahmûd bin Ahmad 'rahmatullâhi 'alaih' (760 [1359 A.D.] – 855 [1451], Cairo).

[5] **Tuhfa-t-ul-fuqahâ**, written by 'Alâuddîn Muhammad bin Ahmad Samarkandî 'rahmatullâhi ta'âlâ 'alaih' (d. 540 [1145 A.D.]).

[6] Ahmad bin Muhammad bin Ismâ'îl Tahtâwî 'rahmatullâhi ta'âlâ 'alaih' (d. 1231 [1815 A.D.], Cairo).

fatwâs stating that it is prohibited, this denotes one of two opinions: 1 — It may come to mean that he thinks these savants of Islam who reached the grade of ijtihâd did not know of the mashhûr hadîths stating that one should make the sign with one's finger. 2 — Or it means that he thinks that they heard of the hadîths but did not follow the hadîths and acted upon their own thoughts and opinions. Both these opinions are quite eccentric. To suppose so, one should be very mean and quite obstinate. Also, the explanation, "Early savants used to make a sign with their fingers in namâz. Afterwards, Râfidîs[1] overflowed the measure in practising this, so the savants of Hanafî prohibited the Sunnî Muslims from making the sign. Thus, the Sunnîs were distinguished from the Râfidîs," in the book **Terghibussalât**,[2] runs counter to the teachings in valuable books. For, our savants inform through (the branch of religious knowledge termed) zâhir usûl not to make the sign or bend the finger. That is, the early savants said not to make the sign. Then, this matter has nothing to do with the Râfidîs. Since some of our religious superiors said that one should not make the sign, what devolves on us is to respect them, to mind our manners and say: "If these superiors had not had the documentary evidence showing that it would be harâm or makrûh to make a sign with the finger, they would not say that it would be harâm or makrûh. After conveying the reports stating that it is sunnat or mustahab to make the sign, they would not say, 'Though they have said so, the truth of the matter is that the sign is harâm.' This means that maybe they inferred that not those pieces of information stating that the sign was sunnat or mustahab, but those evidences showing that it was prohibited were right." In short, we ignorant people having heard a few hadîths cannot be a witness or a document. It cannot be a reason for our refuting the statements of the Islamic superiors. One may say, "We now have obtained the information showing that what they inferred was

---

[1] A heretical group of Muslims. The booklet entitled **Radd-i-rewâfid**, written by the great Islamic scholar and the blessed Walî Imâm Rabbânî, mujaddid-i-elf-thânî Ahmad Fârûqî 'rahmatullâhi ta'âlâ 'alaih' (971 [1563 A.D.], Serhend India – 1034 [1624], the same place), enlarges on the group's heresies. An English version of the booklet occupies the second chapter of the book entitled **Documents of the Right Word**, one of the publications of Hakîkat Kitâbevi in Istanbul.

[2] Written by Muhammad bin Ahmad Zâhid 'rahmatullâhi ta'âlâ 'alaih' (d. 632 [1234 A.D.], India).

wrong.” Yet the information which we ignorant people have cannot be a witness for something to be halâl or harâm. Something can be halâl or harâm only after a mujtahid’s judging it to be so. It would be critically daring to consider mujtahids’ words and evidences to be more flimsy than a spider’s web. It would be to inflict a deep wound on Islam to hold one’s own knowledge superior to the knowledge of the Islamic superiors, to say that the usûl information of the Hanafî Madhhab is untenable and unsound, to disignore the valuable information which the savants base their conchusions upon in giving fatwâ and to say that this information is wrong. Islam’s great savants, being closer to the brilliant time of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’, their knowledge being very much more than that of those who came after them, and because they avoided sins and feared Allâhu ta’âlâ to the greatest extent, should have known and understood the hadîths certainly better than we addle-headed and ignorant people do, who know nothing of religious knowledge and who boast of a few words which we heard in the name of knowledge. They should be able to distinguish the right ones from the wrong ones, the changed ones from the unchanged ones better than we can. Certainly, they must have had some reasons for saying that these hadîths should not be followed, and there must have been some sound witnesses which they depended upon. We, who are so inferior to them in knowledge and in sight, understand to the extent that there are various hadîths explaining how to bend the finger, but they do not agree with one another. This lack of agreement among the (reported) hadîth-i-sherîfs has made it difficult to say something definite on whether or not to make the sign. Some reports say that the sign should be made without bending fingers into the form of a fist, while others say that it should be made by bending them likewise. Some of those who say that fingers should be bent inform that it should be done by representing the figure as fifty-three. And others say that they will be bent in such a manner as to represent the figure twenty-three. [While explaning these, **Halabî**[1] describes at full length how to show figures with the fingers.] Some other reports say that one should close one’s two little fingers on the right, form a circle with one’s thumb and middle finger and make the sign with one’s

---

[1] **Halabî-i-saghîr**, written by Halabî Ibrâhîm bin Muhammad ‘rahmatullâhi ta’âlâ ’alaih’ (866, Aleppo – 956 [1549 A.D.]).

pointing finger. Another report says that the sign will be made by putting one's thumb on one's middle finger. Some narration says that the sign should be made by putting one's right hand on one's left thigh and one's left hand on one's right foot. Another report says that the sign will be made by putting the right hand, together with the wrist and the arm, on the left hand, wrist and arm. To some reports, the sign will be made by closing all the fingers, while others inform that it will be made without moving the pointing finger. In addition to these, it is said that the sign will be made during the tahiyyât, but a certain place is not given, and, in some other information, it is said that the sign will be made when uttering the expression called Shahâdat. And some other reports state that when sitting to pray one should say, "O My Allah, Thou canst change the hearts as Thou wilt! Keep my heart steady in Thine religion!" and make the sign while saying so.

The savants of the Hanafî Madhhab, seeing that the hadîths uttered on the sign were numerous and various, said not to do any action incompatible with the clear and definite commandments about namâz. For, it is essential in namâz to avoid any extra movements and to perform it in a solemn attitude. Furthermore, as is declared by all the savants unanimously, it is sunnat to do one's best to keep one's fingers pointing towards the qibla all the time. It is ordered openly by the hadîth: **"During namâz do your best to keep all your limbs pointing towards the Qibla!"**

Should it be suggested, "Those hadîths having been uttered differently will make the matter difficult only when they cannot be reconciled with one another. But a common rule can be deduced from these hadîths. For, various hadîths may have been heard and reported at different times," we would say in response that many of these reports contain the word 'kâna' (was), which comes to mean 'all,' in the branches of knowledge other than logic. For this reason, these various reports cannot be reconciled.

Imâm-i a'zam Abû Hanîfa said: "If you learn a hadîth which disagrees with my statement, leave aside my statement and follow the hadîth;" yet this statement of his was about those hadîths which he had not heard. He meant to say, 'Leave aside any of my statements which disagrees with a hadîth that I have not heard.' However, the hadîths about making the sign are not so; they are well-known, they are widespread. It cannot be said that Imâm-i a'zam might have not heard them. [Imâm-i a'zam said so to his own disciples, that is, to mujtahids, not to us ignorant people.]

In case of a question such as, “Among the savants of the Hanafî Madhhab, there are also those who said that the sign should be made and who gave a fatwâ in agreement with this. Do we not have the choice to follow any one of the fatwâs disagreeing with one another?”

We would answer that when the disagreement between fatwâs is in the manner of ‘permissible, not permissible, or halâl, harâm,’ it is essential to follow those fatwâs which say ‘not permissible or harâm.’

(Kamâladdîn Muhammad bin ’Abd-ul-Wâhid Sivâsî) Ibni Humâm ‘rahmatullâhi ta’âlâ ’alaih’ says: “Seeing the variety of hadîths disagreeing with one another on whether or not to raise the finger, we have to follow the hadîths saying that the finger should not be moved, since it is necessary to sit motionless in namâz!” Any amount of surprise would be less than Ibnî Humâm causes. In his book he says: “The majority of savants said that the sign must not be made; this judgment of theirs is incompatible with hadîths and with mind!” thus accusing the great Islamic savants of ignorance, who were in the grade of ijtihâd and qiyâs. As a matter of fact, qiyâs is among the zâhir and usûl teachings in the Hanafî Madhhab and is the fourth of the adilla-i shar’iyya. How can one ever be against ijtihâd? Seeing the great number of reports disagreeing with one another, the same person says that the hadîth about qullatayn in the chapter on kinds of clean water also is da’îf. (Please see the ninth paragraph of the seventh chapter of the fourth fascicle of **Endless Bliss** for ‘qullatayn’.

My wise and mature son, Muhammad Sa’îd, is now writing a booklet about making the sign with the finger. When it is completed I will, inshâ-Allah, send you a copy. I send my salâm and prayers to those being with you.

[It is written in the hundred and twenty-sixth page of the commentary to **Shir’ât-ul-Islâm**[1] that the book **Hidâya** says that one must make the sign with one’s finger. Imâm-i Hulwânî ‘rahimahullah’ says so, too. It is also said that one must not make the sign. The fatwâ also agrees with this. For, it is necessary to keep motionless (during the standing positions and sitting postures as

---

[1] Shir’ât-ul-Islam was written by Muhammad bin Abî Bakr ‘rahmatullâhi ta’âlâ ’alaih’ (d. 573 [1178 A.D.]). Ya’qûb bin Sayyid ’Alî ‘rahmatullâhi ta’âlâ ’Alî ‘rahmatullâhi ta’âlâ ’alaih’ (d. 931 [1525 A.D.], Bursa).

well as during and between the sajdas and the rukû') in namâz. Reports called wâqi'ât state so, too.

In the fatwâ of Abussu'ûd, which is in the library of Murâd Mulla:

Question — Which is better, to raise one's finger or not to do so during namâz?

Answer — They have said that both are good. Yet, obviously, it is better not to raise the finger.]

The book **al-Fiqhu 'alal-madhâhib-il-arba'a**[2] says: "In the Mâlikî Madhhab, during a safar,[3] under heavy rain, in dark and muddy places, on Arafa and Muzdalifa, early afternoon and late afternoon prayers of namâz, as well as evening and night prayers of namâz, are conjoined, that is, those pairs of salâts are performed at the same time, respectively. It is permissible for the safar to be shorter than three days [80 km.]. Jem', that is, conjoining these pairs of namâz, (that is, performing the early and late afternoon prayers or the evening and night prayers one immediately after the other within the time prescribed for either one of them), is not permissible during journeys made by sea. On days with heavy rain and mud, it is permissible to perform the night prayer in the mosque in jama'at (congregation) immediately after the evening prayer. But the salât of witr is performed in its original time. In the Shâfi'î Madhhab the destination should be at least 80 km. away so that you can conjoin these pairs of salâts.

In the Hanbalî Madhhab, jem' is permissible during a journey of 80 kilometres and in cases written in the final section of the tenth chapter of the fourth fascicle of **Endless Bliss**. Also, it is permissible to conjoin the night prayer with the evening prayer at home in winter when the weather is cold, rainy, stormy, and muddy. When performing the two prayers jointly, that is, when making jem', the sunnat parts of the prayers are not performed. The intention for jem' is done at the beginning of the earlier prayer. Muslims who are not able to perform their early and late afternoon prayers and evening prayers in their prescribed times because of unfavourable working hours or office hours should not

---

[1] Written by a group of Egyptian Islamic scholars presided over by 'Abd-ur-Rahmân Jezîrî, one of the professors of **Jâmi'ul azhar** (d. 1384 hijrî).

[2] Long-distance journey defined in the fifteenth chapter of the fourth fascicle of **Endless Bliss**.

quit their jobs, but they should make jem' of the late afternoon prayer with the early afternoon prayer, and the evening prayer with the night prayer by imitating the Hanbalî Madhhab. Resigning from your position would mean to abet the persecutions and infidelities that might be perpetrated by the person who would take your place. The fards for an ablution in the Hanbalî Madhhab are six: washing the face together with the interior of the mouth and the interior of the nose, intention, washing the arms, rubbing the whole head, rubbing the ears including the skin on the outer parts of the ears. (The hair hanging down is not rubbed. In the Mâlikî Madhhab, the hair hanging down is to be rubbed, either.) Washing the feet including the bones on the sides, washing the limbs in prescribed sequence (tartîb), washing them in haste are all fards. Touching a woman lustfully or touching one's own penis breaks one's ablution. If a woman touches a man, the man's ablution will not be broken even if he feels lust. Anything exuding from the skin, if it is in a considerable amount, breaks the ablution. Eating camel meat breaks an ablution. Reasons for excuse ('udhr) are the same as those in the Hanafî Madhhab. In a ghusl, it is fard to wash inside the mouth, inside the nose, the hair, and for men to undo their tressed hair. As for women, it is sunnat to undo their plaited hair for a ghusl[1] which is made for purification from junub, and it is fard if the ghusl is made for purification when the menstruation is over. Two other practices that are fard are to sit as long as the time of tashahhud in namâz (during the sitting posture) and to make salâm to both sides (when the final sitting posture in namâz is over)."

14 — SECOND VOLUME, 20th LETTER

This letter, written to Tâhir Badahshî, states the virtues in namâz, its arkân (precepts) **and conditions, sunnats, adabs and the ta'dîl-i arkân:**

May hamd-u-thanâ be to Allâhu ta'âlâ! Salâmat be to the good people whom He loves! The letter which you sent from Junpur has arrived here. We are sorry to know that you have been ill. We are awaiting the news informing of your recovery. Send us the letter informing of your recovery through people

---

[1] Please see the fourth chapter of the fourth chapter of **Endless Bliss** for details on ghusl.

coming here. Work hard for your task! Write to us about the hâls which you will be experiencing! O My Dear Brother! This world is the place for work. The next world is the place for getting wages. Strive to do pious actions! The most useful of these actions, the most superior worship is to perform namâz. Namâz is the mainmast of Islam. It is the mi'râj[1] for Believers. Then, one should do one's best to perform it well. One should observe its precepts, its conditions, its sunnats and adabs in a manner liked and suitable. When performing namâz, one should be careful about its tumânînat [keeping all one's limbs motionless in rukû (bowing during namâz), in sajda (prostration), in qawma (standing for a while after straightening up from the bowing position), in jalsa (sitting for a while between the two sajdas), and about the ta'dîl-i-arkân (to remain motionless for a while after becoming calm at these four stages)]. Many people, paying no attention to these, have been ruining their prayers of namâz. They have been neglecting the tumânînat and the ta'dîl-i arkân. It is stated that they will be tormented. When namâz is performed correctly the hope of salvation will increase. For, the mainmast of Islam will then have been erected. The plane to fly to endless bliss will have been boarded.

15 — SECOND VOLUME, 87th LETTER

This letter, written to Fath Khân of Afghanistan, explains the ta'dîl-i arkân, and says to hold fast to the Ahkâm-i-islâmiyya and to avoid bid'ats:

Gratitude be to Allâhu ta'âlâ! Safety and solace be to the good people whom He has chosen and loved! Your blessed letter has arrived here, informing of your worthy love and sincere attachment towards this faqîr. May Allâhu ta'âlâ place in our hearts the love of the great! What we would first advise our fortunate and dear friends is to hold fast to the sunnat-i saniyya of Hadrat Muhammad Mustafa ''alaihissalâtu wassalâm'. In other words, each Muslim's first duty is to obey the Ahkâm-i-islâmiyya and avoid the things which the Ahkâm-i-islâmiyya disapproves of and the bid'ats.

If a person uncovers a forsaken and forgotten sunnat, he will earn the thawâb of a hundred martyrs. Then, only imagine how

[1] Rasûlullah's ascent to heaven. Please see the sixtieth chapter for the details of the blessed event.

much thawâb there should be in resuscitating a fard or wâjib. Therefore, one should be careful about the ta'dîl-i-arkân when performing namâz. In other words, at the rukû, at the sajda, at the qawma and at the jalsa, each limb should become motionless and remain so for a while; most of the savants of the Hanafî Madhhab said that this was wâjib. Imâm-i Abû Yûsuf and Imâm-i Shâfi'î said that it is fard. Most Muslims have been neglecting this. A person who reveals this one deed will be given much more thawâb than that which is given to a hundred martyrs who have fought and given their lives in the way of Allah. This same rule applies to all the rules of the Ahkâm-i-islâmiyya. That is, a person who teaches one of the halâls, harâms, makrûhs, fards, wâjibs and sunnats and sees to it that it be observed will attain the same amount of thawâb.

Returning one cent to its owner which has been extorted unjustly, by violence and without any reason from the owner, generates far more thawâb than dispensing hundreds of dollars as alms. It has been reported that if a person performs the acts of worship performed by Prophets and yet if he unjustly retains one cent that belongs to someone else, he will not enter Paradise unless he returns this one cent. It is also a human right for a man to pay the mahr to the woman whom he has divorced. [Ibni 'Âbidîn 'rahmatullâhi ta'âlâ 'alaih'[1] states as follows in the two hundred and seventy-sixth page of the fifth volume: "It is not permissible to beat somebody else's child even if the child's father commands you to do so. The khodja (teacher) may beat his pupil three times with his hand in order to make him study. He is not permitted to beat it with a stick."]

In short, our outer body and all our limbs should be enriched with practising the rules of the Ahkâm-i-islâmiyya. Then we should take care of our heart so that the deed should not be overcast with the slumber of oblivion! Without the heart's aid it will be difficult for the limbs to cling to the Ahkâm-i-islâmiyya. The savants give the fatwâ and say that something should be so or should not be so. But it devolves on men of Allah to place these into the heart. To strive to purify and enlighten the heart causes all the limbs to hold fast to the Ahkâm-i-islâmiyya. He who busies with the heart only and does not cling to the Ahkâm-i-islâmiyya is a mulhid. He has deviated from the right way. If some

---

[1] Sayyid Muhammad Amîn bin 'Umar bin 'Abd-ul-'Azîz 'rahmatullâhi ta'âlâ 'alaih' (1198 [1784 A.D.], Damascus – 1252 [1836], the same place).

(extraordinary) things happen from the hearts and souls of such people, this case is called istidrâj. That is, they are gradually lowered to the very depths of Hell. What signifies the correctitude and goodness of the wonders happening in the heart and soul is all the limbs being embellished with clinging to the Ahkâm-i-islâmiyya. And this is the right way, the way to salvation! May Allâhu ta'âlâ keep us all on the right way! Âmîn.

[It is written in the thirty-second article of **Majalla**:[1] "Being in need does not remove the fact that the right belongs to somebody else." A person who is about to die of hunger may eat something belonging to somebody else as much as to protect himself from death, yet he has to pay back its value or an equal amount. To eat something which belongs to somebody else is a sin graver than drinking wine.]

16 — SECOND VOLUME, 69th LETTER

This letter, written to Muhammad Murâd-i Badahshî, says to be careful about the ta'dîl-i arkân and the tumânînat in namâz, about putting in order the lines (of worshippers) **in a mosque, about correcting one's intention when going out to fight against disbelievers, about the namâz of tahajjud** (the namâz which is performed after midnight) **and about choosing one's food from what is halâl** (permitted by Islam)**:**

Gratitude be to Allâhu ta'âlâ. Salâm, solace to those human slaves of His whom He has chosen and loved! Your letter has arrived. It pleases us to know that our friends and those whom we love have not deviated from the right way. May Allâhu ta'âlâ increase your being and remaining on the right way! "We and our friends have been continuing to do the duty which you assigned to us. We have been performing namâz five times every day in a congregation (jamâ'at) of fifty to sixty people," you say. May hamd-u thanâ be to Allâhu ta'âlâ for this! What a great blessing it is when the heart is with Allâhu ta'âlâ and the body, together with all the limbs, is embellished with doing the rules of the Ahkâm-i-islâmiyya. Recently, most people have been slack in performing namâz. They have been slighting the tumânînat and

---

[1] Written by Ahmad Jawdat Pâsha 'rahmatullâhi ta'âlâ 'alaih' (1238 [1823 A.D.], Lowicz – 1312 [1894]).

the ta'dîl-i arkân. For this reason, I have to warn you, my beloved ones, about this matter. Listen well! Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"The worst thief is the person who steals from his own namâz."** When he was asked, "O Rasûlallah! How can a person steal from his own namâz?" he said, **"By not doing the rukû and sajda of the namâz properly."** At some other time he stated: **"Allâhu ta'âlâ does not accept the namâz of a person who does not bring his waist into its proper position and remain so for a while in rukû and sajda."** Once, upon seeing a person not doing the rukû and the sajda properly while performing namâz, our Prophet 'sall-Allâhu 'alaihi wa sallam' said: **"Aren't you afraid you may die in some other religion than Hadrat Muhammad's** ''alaihissalâtu wassalâm' **religion because you perform your prayers of namâz in this manner?"** Once again, he said: **"When performing namâz, if you do not straighten up your body completely after the rukû', if your each limb does not rest at its position for a while when you are standing, your namâz will not be complete."** Once again, he said: **"Unless you sit upright between the two sajdas your namâz will remain incomplete."** One day, upon seeing someone not observing the rules and rukns of salât, not standing upright after the rukû' and not sitting between the sajdas, our Prophet 'sall-Allâhu 'alaihi wa sallam' said: **"If you go on performing your prayers of namâz in this manner, on the Day of Rising you will not be said to be one of my Ummat."** At some other time he said: **"If you go on in this manner and die, you shall not have died in the religion of Muhammad** ''alaihissalâm'**."** Abû Hurayra 'radiy-Allâhu 'anh' says: "A person who has performed all his prayers of namâz for sixty years but whose namâz has never been accepted is the person who has not done the rukû' and the sajda properly." Zayd ibni Wahab saw someone performing namâz but not doing the rukû' and sajda properly. He called him out and asked him, "How long have you been performing namâz in this manner?" When the latter answered, "Forty years," he said, "You have not performed namâz for forty years. If you die now you will not die in the Sunnat [religion] of Hadrat Muhammad."

It is stated in the book entitled **Awsât** and written by Tabarânî[1] 'rahmatullâhi ta'âlâ 'alaih' that if a Believer performs his namâz beautifully and does its rukû' and sajda properly, the

---

[1] Suleymân bin Ahmad Tabarânî (260, Tabariyya, Damascus – 360 [971 A.D.], the same place).

namâz will become happy and will be full of nûr. Angels will take the namâz up to heavens. The namâz will pronounce a benediction on the person who has performed it and will say, “As you have protected me against being defective, may Allâhu ta’âlâ protect you.” If the namâz is not performed well it will become black. Angels will snub that namâz and will not take it up to heavens. The namâz will curse the person who has performed it and will say, “As you have wasted me and put me into a bad position, may Allâhu ta’âlâ waste you.” Then, we should try to perform our prayers of namâz properly, observe the ta’dîl-i arkân, do the rukû’, the sajda, the **qawma** (standing upright after the rukû’) and the **jalsa** (sitting upright between the two sajdas) well. Also, we should warn others if we see them do these defectively. We should help our brothers-in-Islam to perform namâz properly. We should be an example in observing the ta’dîl-i arkân and the tumânînat. Most Muslims have been depriving themselves of the honour of doing this. This blessing has already been lost. It is very important to revivify this good deed. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“He who resuscitates any one of my forgotten sunnats will be given the thawâb of a hundred martyrs.”**

Also, we should bu scrupulous in putting the lines in order when performing namâz in jamâ’at. We should not stand ahead of or behind the line we belong to. Everybody should try to stand on the same straight line. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ would first straighten the lines and then begin namâz. **“Straightening the lines is a part of namâz,”** he would say. O our Allah! Give us a share from Thine Infinite Treasure of Mercy! Do not let any of us deviate from the right way!

O my lucky, fortunate brother! Deeds and worship will be valid with the intention. When going out for war against disbelievers one should first check one’s intention. After this only will one earn the thawâb. One’s purpose in going to war should be to spread and promulgate Allah’s Name and the Religion, and to defeat and weaken the enemies of Islam. [It should be to teach Allah’s Religion to His slaves, to rescue people from disbelief, from ignorance, to make them attain îman, and endless bliss. One should not go out for jihâd (holy war) in order to kill or hurt men. Jihâd is to rescue disbelievers from disbelief by force.] For, we Muslims have been commanded this, and this is what jihâd means. One should not deprive oneself of the thawâb of jihâd by

intending for other things. The Ghâzîs' (fighters for Islam) receiving a salary from the Baytulmâl (treasury of an Islamic State) does not detract from the jihâd or the thawâb for jihâd. [All other acts of worship also are acceptable on condition that they be done for Allah's grace and you intend so.] Evil purposes will defile the worship. One should check one's intention, take the salary and go out for the jihâd, and then expect the thawâb of ghâzî and shehîd (martyr). I admire and envy you for the state you are in. You have been honoured with your heart's being with Allâhu ta'âlâ and all your limbs' performing namâz in jamâ'at and also performing jihâd against the enemies of Islam and against disbelievers [and spreading Allah's religion among disbelievers]. He who comes back from ghazâ alive becomes a ghâzi, a mujâhid. He who becomes a martyr attains many thawâbs, many blessings. I should repeat, however, that these are only after one has purified one's intention. If pure intention will not come to your heart, compel yourself to intend so and invoke Allâhu ta'âlâ earnestly so that such an intention will be inspired into your heart!

O our Allah! Increase Thine nûr, Thine blessings which Thou hast bestowed on us. Cover our sins, our faults! We have so many faults, sins. Yet Thou art capable of everything. Thou canst do everything!

When a person is killed by disbelievers in a war or subjected to torture and thereby killed by ruthless people in peacetime, his attaining martyrdom as he dies is conditional upon his being a Muslim and his heart's having îmân as he dies.

[**AN IMPORTANT NOTE**: Since 'Âdam ''alaihis-salâm' up until today, always and everywhere, the wicked people have been assailing good ones. Allâhu ta'âlâ creates everything through causes. And He punishes the wicked people by means of good ones. Alongside the wicked people the good people also are being afflicted with the harrowing events. All these people, as well as all those Muslims who die in warfare and the ones who die in accidents, are martyrs. In the Hereafter, plenty of blessings will be showered on the good and innocent Muslims who have suffered from worldly afflictions. That attaining the blessings of the Hereafter requires possessing îmân in the world is written in religious books, which are available the whole world over. A person who reads these books and denies them is called a 'disbeliever'. A person who has not heard of Islam is not called a

‘disbeliever’. A person who hears of Islam and utters the expression that reads, “**Lâ ilâha il-l-Allah Muhammadun Rasûlullah**,’ (and which is termed the ‘Kalima-i-tawhîd’ or the ‘Kalima-i-shahâdat’,) and who believes the truth it states, becomes a Muslim. The truth it states is: “**There is a** (Supreme Being Who is called) **Allah** (and) **Who creates all beings, and Muhammad is His Rasûl** (Messenger),” A person who becomes a Muslim becomes a follower of His Final Prophet. At many places, unbelievers and cruel tyrants have slain guiltless Muslims, women, and children. The Muslims who are slain become martyrs. They do not feel the torment being inflicted on them as they are being killed. As they die, they see the blessings that will be given to them in their graves, and they rejoice it greatly. Martyrs never feel the agonies of death. On the contrary, they become overjoyed and very happy. They attain the blessings of Paradise. A hadîth-i-sherîf reads: “**Muslims’ graves are among the Gardens of Paradise**.”]

Another piece of advice which I would like to give my beloved friends being there is that you should perform the namâz of **tahajjud.** [That is, you should perform namâz towards the end of the night.] Our superiors always performed this kind of namâz. As I told you when you were here, if you cannot wake up at that time, tell others in the house to wake you. Tell them not to let you remain in the sleep of unawareness. Thus, after practising this getting up for a few nights, you will get used to getting up by yourself easily, and will attain this great fortune.

One more piece of advice is that you should be careful about the morsels you eat. It is not commendable for a Muslim to eat anything he finds at any place. He should consider if the morsels are coming to him through ways that are halâl or harâm. Man is not so absolute as to do everything he plans, everything which occurs to his mind. We have our Owner, our Creator. There are His commandments and prohibitions. He has informed us of the things He likes and those He dislikes through His Prophets ‘’alaihimussalawâtu wa-t-teslîmât’, who are His compassion for all beings. So unfortunate and miserable is the person who craves for what his Owner reproves. He wants to use everything without his Owner’s permission. Shame on such people; they do not use anything without asking its transitory owner in this world if they may use it; they observe the rights of these unreal owners; but, although the real Owner of these things has vehemently and so

strictly prohibited the things He discountenances and has threatened people who do them with heavy punishments, they take no heed of His word; they simply ignore His word. Is this behaviour worthy of a Muslim, or is it sheer disbelief? One should think seriously! At the moment the time of death has not come, and the opportunity has not been missed yet. It is possible to rectify, to correct one's past faults. For, the hadîth, **"He who performs tawba** (asking for Allah's forgiveness) **for his sin becomes as clean as if he had not sinned at all,"** is glad tidings for those who have faults. But if a man commits sins on purpose, tells everybody that he does so, and does not feel ashamed, he becomes a munâfiq. His false pretence to be a Muslim will not save him from torment. What is the need of saying more words, more offensive words? A hint would do for a wise person.

Let me add that at dreadful places and when facing the enemy you should recite the sûra of **'Li îlâfi'** so that you feel safe and relieved. It has been experienced. Every day and every night you should say it, at least eleven times. A hadîth declares: **"If a person who arrives at some place says the prayer 'A'ûdhu bikalimâtillâhi' t-tâmmâti min sharri mâ khalaqa' nothing will harm him until he leaves the place."** [In order to be safe against something dreadful or to attain your wish, you should write from the thirty-seventh âyat up to the end of the thirty-ninth âyat of the Sûra **Tâhâ** in ink on a sheet of paper, then wrap it up seven times with some material, and keep it. Its benefit has been experienced many times.] May Allâhu ta'âlâ give safety to those who follow the right way! Âmîn.

O, you, light of my eyes, the beloved to the lover closer than himself!
'Abd-ul-Hakîm Arwâsî, cure for the ill in the inner self!

You are now so distant from us, the curtains are so impenetrable;
As long as you are far away from us, our hearts remain unquenchable.

You would always talk about togetherness, love and affection;
You would often say, "The disciple is the master's reflection."

Step by step you had scaled all the Haqîqat's stages!
You had drunk the juice exhilarating people's essences!

In your eyes the world is nothing, your heart is with its Owner;
You are now to Allah the most beloved slave the world over.

"Modesty is a sign of greatness," you would frequently say;
Your behaviour would attest to it in your every way.

As the whole world was in darkness, Fehîm would diffuse light;
The secrets in that treasure fell to your lot with all their might!

Yâ Rabbî! What o sublime guide Sayyid Fehîm must have been;
So that he tutored a Hakîm to make a dead heart quite green.

With the nûr coming from Rasûlullah he embroidered thee;
To attain thine favour we hanker after most earnestly!

Is it possible to attain the light without a true guide,
Without a heart attached with ikhlâs to that genuine guide?

17 — SECOND VOLUME, 9th LETTER

This letter was written to Mulla 'Ârif Hutanî Badahshî by Hadrat Imâm-i Rabbânî Mujaddid-i Elf-i thânî 'qaddas-Allâhu ta'âlâ asrârahul 'azîz'. It gives information about the superiorities of the word 'lâ ilâha illallah,' about the grade of tanzîh and about the Îmân-i ghaybî:

Hamd be to Allâhu ta'âlâ and salâm to those slaves of His whom He has chosen and loved! O Mawlânâ 'Ârif Hutanî! It is necessary first to annihilate the wrong and fabled gods and then to know the right ma'bûd. Everything that is known how and which can be measured should be annihilated, and then one should have îmân in one Allah, Who is not known how. What best expresses this annihilation in mind and heart and having îmân is the beautiful word **"lâ ilâha illallah."** Our Prophet 'sall-Allâhu 'alaihi wa sallam' declared: **"The best dhikr is to say 'lâ ilâha illallah.' "** In another hadîth he declared: **"If the seven layers of the heavens and their contents and the seven layers of the earth are all weighed against the word lâ ilâha illallah, the thawâb in this word will weigh heavier."** It certainly will, since one part of the word annihilates everything other than **Allah** — the earth, the heavens, the 'Arsh, the Kursî, the Lawh, the Qalam, all the 'âlams, and men — while its latter part informs of the existence of the one and only one Creator of the earth and the heavens, one Who is rightfully worshipped. Everything other than Allah, whether in the âfâk (outside man) or in the anfus (inside man), can be understood and measured. So can everything which can be seen in

the mirrors of âfâk and anfus. All such things should be known to be nonexistent. So should all the things which we know and learn, which we remember and imagine, and which affect our sense organs. They are all hâdith,[1] they are creatures. For, everything which man knows and feels is his own work, what he himself has done. Our considering Allâhu ta'âlâ free from defect and saying that He is unlike anything means to liken Him (to something). The greatness which we realize means inferiority. The kashfs, tajallîs, mushâhadas which happen to men of Tasawwuf are all things other than Allâhu ta'âlâ. Allâhu ta'âlâ is **warâ-ul-warâ.** That is, He is beyond everything beyond. He is unlike anything. Hadrat Ibrâhîm ''alaihis-salâm' said to the disbelievers: **"Why do you worship the idols which you yourselves have made? Allâhu ta'âlâ created you and all your deeds."** The Qur'ân al-kerîm relates this. All the things we do, whether we do them with our hands or we invent them with our mind and imagination, are Allah's creatures. None of them is worthy of being worshipped. Allâhu ta'âlâ, alone, is worthy of being worshipped. He is unlike any of the things which we know or which we explore by thinking. How He is cannot be understood. Mind and imagination cannot approach Him. Kashf and shuhûd collapse before His greatness. There is no other way than believing such a high creator who is bî-chûn and bî-chighûna, [that is, who is unlike anything and who cannot be understood through mind,] through ghayb (without seeing or understanding). For, it will not be belief in Him to believe Him by attempting to understand Him by seeing or thinking. It will be to believe something made by us. And that something is His creature. We will have made it a partner to Him. In fact, perhaps, we will have believed something besides Him. We trust ourselves to Allâhu ta'âlâ to protect us from falling into such a calamity. For having îmân in the ghayb, it is necessary to believe a creator beyond the reach of imagination and fancy. Nothing from Him should have a place in imagination. This meaning is obtained after the grade of closeness, which is beyond fancy and imagination. For, the farther away something is, the easier will it become to comprehend through imagination and the better will it be settled in a fancy. This blessing is only peculiar to Prophets ''alaihim-us-salawât-u-wa-t-teslîmât'. Having îmân through the ghayb has devolved only upon these great people.

---

[1] (That) which came into existence from non-existence; not eternal.

And they bestow it upon whomever they like of those who obey and follow them. The îmân of all Believers through the way of the ghayb cannot be safe against the interference of fancy. For, according to the ignorant 'warâ-ul-warâ' means remoteness. In such an understanding fancy interferes with the matter. On the other hand, to those great people ''alaihimussalawâtu wa-t-teslîmât' 'warâ-ul-warâ' is closeness. With this understanding fancy cannot interfere with the matter. As long as the world survives and we live in a worldly life, there is no other way than believing through the ghayb. For, the îmân which happens by seeing here is invalid. When life in the Hereafter begins, fancy and imagination will no longer have any power and the **îmân-i shuhûdî**, which happens by seeing, will become valuable. Fancy and imagination will not be able to mix evil with this îmân. I think that because Rasûlullah Muhammad ''alaihissalâm' was honoured with seeing Allâhu ta'âlâ in the world it would be beautiful to say that his 'sall-Allâhu 'alaihi wa sallam' îmân is shuhûdî. Evil emanating from fancy and imagination have not been mixed with this îmân. For, the blessing that will be bestowed upon other Believers in the Hereafter fell to the lot of that exalted Prophet in the world. This is such a great gift from Allâhu ta'âlâ. Allâhu ta'âlâ bestows His gifts upon whomever He chooses. Allâhu ta'âlâ is the giver of so many gifts.

It should be understood well that Khalîlullah Ibrâhîm ''alaihissalâm' explained very well the fact that it is wrong to worship things other than Allâhu ta'âlâ. He thoroughly closed all the gates which would lead to polytheism. For this reason, he became the imâm of Prophets. He surpassed them all ''alaihi wa 'alaihimussalawâtu wa-t-tehiyyât'. For, the highest point of progress in worldly life is to realize well the fact that there is nothing to be worshipped other than Allâhu ta'âlâ. For, the exact meaning of the saying, "Allâhu ta'âlâ alone is worthy of being worshipped," which is communicated by the second part of the beautiful word **"lâ ilâha illallah,"** will be understood only in the Hereafter. Nevertheless, because the last Prophet ''alaihi wa 'alaihimussalawâtu wa-t-teslîmât' was honoured with seeing Allâhu ta'âlâ in this world, he attained many things of the exact meaning of that word in this world, too. It may be said that of that meaning what is possible in this world has been communicated with the coming of the exalted Prophet. We may say, again, that the tajallî of the Dhât-i Ilâhî in this world has fallen only to the lot

of the exalted Prophet. Others were informed that they will be blessed with this lot in the Hereafter. Salâm to those who are on the right way and to those who follow Hadrat Muhammad Mustafâ ‘’alaihi wa ’alâ âlihi minassalawâti afdaluhâ wa minatteslîmâti akmaluhâ’!

18 — THIRD VOLUME, 47th LETTER

This letter was written to the then Sultan [Salim Jihanghîr Khan ‘rahmatullâhi ta’âlâ ’alaih’. **] It imparts secret knowledge pertaining to praying, and praises savants and pious Muslims.**

I, Ahmad ‘rahmatullâhi ta’âlâ ’alaih’, the lowest of your humble servants who have been praying for you, present my humiliation and my benedictions to your exalted place of refuge and to the door of your superior servants. I offer my gratitude for the promotion of slaves and for the blessings that everybody, ignorant and learned alike, far and near, has been living free from fear and in comfort. At times when I am hopeful of being accepted, and during the meetings of faqîrs, I have been invoking Allâhu ta’âlâ so that He will bless your courageous soldiers with aid, conquest and victory. Translation of a Persian line:

Everyone is created for some purpose!

Allâhu ta’âlâ does not create anything nonsensical or useless. The duty of the soldiers of the army is to strengthen the state. Promulgation of this brilliant religion is possible with the state’s help. It is declared: **“Islam is under the protection of swords.”** This valuable duty has been bestowed upon the army of supplicants, too. Supplicants are poor and needy people who live in inconvenience.

There are two ways of helping to strengthen the state. Firstly, there are material means. This is done with soldiers, with the army [with technical, economic means]. All these means provide apparent, visible help. The second type of help is the real help and is done by the One Who creates the means. It is declared in the hundred and twenty-sixth âyat of **’Imrân Sûra** and in **Anfâl Sûra: “Help is only and only from Allâhu ta’âlâ.”** This help is attained through the army of prayers. Because the soldiers of the army of prayers are lower than everybody else and are broken-hearted, they are ahead of the soldiers of the fighting army. Leaving the

means behind, they have formed an attachment to their Creator. Translation of a Persian line:

The broken-hearted hit the ball forward!

Furthermore, prayers repel accidents and calamities. The ever truthful 'sall-Allâhu 'alaihi wa sallam' declared: **"Accidents can be stopped with prayers only."** Swords, jihâd [and all kinds of means of war] cannot stop an accident. As is seen, soldiers of the army of supplicants, weak and broken-hearted as they are, are more important than soldiers of the fighting army. Soldiers of the army of supplicants are sort of the souls of the soldiers of the fighting army. Soldiers of the fighting army are their bodies. Then, soldiers of the fighting army can manage nothing without the army of supplicants. For, no help or force will be useful for a body without a soul. Therefore, during times of trouble in his ghazâs, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to ask for help from Allâhu ta'âlâ for the sake of the poor ones of the muhâjirs. Though he had an army and soldiers, he would pray by making the poor ones of the muhâjirs intermediaries. We faqîrs, soldiers of the army of supplicants, are wretched, humiliated before everybody, and heart-broken. For, it has been said: "Poverty is a disgrace in this world and the next." So as we are, we are made valuable ahead of the men of action. Muhkbîr-i Sâdiq (he who always says the truth: the Prophet) ''alaihi min-es-salawâti atammuhâ' declared: **"On the Day of Rising, the martyrs' blood will be weighed against the savants' ink. The ink will weigh heavier."** This darkness, this disgrace causes them to be cherished, honoured. It promotes them from the lowest to the highest. Yes, translation of a Persian line:

The water of life exists in darkness!

This low person who prays for you is not worthy enough to deem himself as one of the soldiers of the army of supplicants; yet only in the name of poverty and with the hope of probable acceptance of a prayer, he has been counting himself among the praying soldiers of your powerful state and has been praying with his spirit and tongue and saying the Fâtiha for your salvation. O our Allah! Accept our prayers! You hear every word and know everything.

19 — THIRD VOLUME, 13th LETTER

This letter was written to Sayyid Mir Muhibbullah Manqpûrî. It advises that one should obey Rasûlullah and love one's master from whom one has learned one's faith:

Bismillâhirrahmânirrahîm. My Brother Sayyid Mîr Muhibullah's honourable letter has arrived here. Your writing, which begins with your hopeless lamentations over the present hardships, has been understood. It is disbelief to give up hope of Allâhu ta'âlâ. Be hopeful. If two things exist in you, do not worry! The first one is to obey the owner of this brilliant religion ''alaihi wa 'alâ âlihis-salâtu wa-s-salâm', and the second one is to put your trust in the greatness of the noble person from whom you have learned Islam and to love him. Consign yourself to Allâhu ta'âlâ and entreat Him so that there will not be slackness in these two blessings. When these two exist, it will be easy to correct the other things. As I wrote to you before, if you feel uncomfortable in Manqpûr go to the place called Ilâh-âbâd and settle there. It is expected that the place will be found blessed. You understood the other way round. Even the word "blessed" did not help you understand our purpose. And now I say so again. Tonight it came to my heart that your belongings were sort of taken from Manqpûr to Ilâh-âbâd. Go there and settle at a remote place and illuminate the place with the dhikr of Allâhu ta'âlâ! Do not make friends with anybody! Perform the dhikr of **nafy** and **ithbât** very much! When repeating that beautiful word, expel all your wishes and thoughts from your heart! Let your purpose, your beloved, and your wish not be more than one! If you cannot perform the dhikr with your heart do it with your tongue! But you should do it silently. For, it is prohibited in this path to do the dhikr aloud. You know the other things to be done on this path. Do your best to follow them! It makes one attain many things to follow the teaching master. It is so dangerous to deviate from his path. What more should I write? Salâm to those who are on the right way and who obey Hadrat Muhammad Mustafâ ''alaihi wa 'alâ Âlihi wa as-hâbihissalawâtu wa-t-teslîmâtu atammuhâ wa akmaluhâ'!

Before this body goes out of your possession;
Before fate brings this building to ruination;

As the body and the soul are together;
As you have both the world and the Hereafter;

Deliver your heart from love of this world,
So that you can receive what comes from souls’ world!

From harâms, keep away; and what is farz, do!
If you don’t do the farz, you will end in woe!

20 — THIRD VOLUME, 54th LETTER

This letter was written to Khân-i Jihân ‘rahmatullâhi ta’âlâ ’alaih’. It enjoins holding fast to this religion, which is firm, and informs that to be careful about observing Islam in one’s worldly businesses is to earn one’s faith and the world together:

May Allâhu ta’âlâ bless you with doing the things which He likes! May He bestow safety upon you and bless you with being valuable and cherished! For the sake of His high Prophet and his close relatives ‘’alaihi wa ’alaihimussalawâtu wa-t-teslîmât’, may He accept this prayer of mine! A Persian couplet in English:

The ball of prosperity and happiness is thrown onto the field.
There is none in sight, where are the polomen?

The world’s sweet things and transient blessings are useful and halâl only when they help one to obey this brilliant religion. A worldly advantage is good when it is together with the advantage pertaining to the Hereafter. Those worldly blessings which do not help earn the Hereafter are like poisons covered with sugar. Idiots are deceived by them. Woe betide people who do not use the theriac prescribed by Allâhu ta’âlâ as a curative against these poisons! So wretched are those who do not tame these sugary, sweet poisons by enduring the difficulty of obeying Islam’s commandments and prohibitions. In short, a person who makes only a small effort, a little attempt at following Islam, will attain endless advantages. It is so easy to follow Islam’s commandments and prohibitions. And and it will take only a little unawareness and slackness to lose these endless blessings. A person with a far-sighted, accurate mind should follow this briliant religion. He should not be like a child who misses useful things by being absorbed in playing with walnuts and cypress cones. If you observe and obey Islam during your worldly occupations you will have followed the Prophets’ ‘’alaihimussalâwâtu wa-t-teslîmât’ way and enlightened and perpetuated this firm religion! Even if we worship sincerely for many years, we incapable people cannot approach the grade of a hero like you, who have earned the religion and the

world together. Yâ Rabbî! Bless us with the lot of doing the deeds which You like! Let me say also that dear Khwâja Muhammad Sa'îd and Khwâja Muhammad Ashraf, who have taken up to you this piece of paper written by your humble servant who prays for you, are among our beloved ones who are close to us. The gifts which you will bestow upon them will please this faqîr. May Allâhu ta'âlâ bless you with the lot of doing valuable deeds, and may He increase your honour!

21 — THIRD VOLUME, 59th LETTER

This letter was written to Sharafuddîn Huseyn. It informs that all the things which happen to man daily come through Allah's will and so one should find pleasure in them all:

May Allâhu ta'âlâ bless you with the lot of making progress in Hadrat Muhammad's religion and His attaching you to Himself in every respect! My dear and understanding son! Everything which man encounters daily comes to existence with Allah's willing and creating. So we should adapt our wills to His Will! We should deem all the things we encounter as things we have been looking for, and we should be pleased with having attained them! This is how a slave should be. We should be so if we are slaves. Not to be so would mean to refuse being a slave and to oppose our Owner. Allâhu ta'âlâ declares in a **Hadîth-i qudsî: "If anyone is not content with My qadâ and qadar and disapproves of them and is not patient with the disasters which I send, let him look for another Rabb (Owner) besides Me. Let him not stay on earth as a born slave of Mine!"** Yes, the faqîrs, the destitute, and many people who lived under your protection were comfortable because you were taking care of them and protecting them. They did not know what sorrow was. Their real Owner will go on protecting them. And you will always be remembered for your kindness. May Allâhu ta'âlâ reward you abundantly for your benevolence both in this world and in the next! I send my salâm.

22 — THIRD VOLUME, 7th LETTER

This letter was written to Muhibbullah Manqpûrî. It informs that it is necessary to endure the troubles caused by people:

May hamd be to Allâhu ta'âlâ and benedictions be over His beloved Prophet! I pronounce my benedictions over you and over

all Muslims. My brother Muhibbullah's honourable letter has arrived here to please us very much. It is necessary to endure people's bothering you. There is nothing to do but to be patient with your relatives' hurting you. Allâhu ta'âlâ commands His Beloved Prophet and declares in **Ahkâf Sûra: "As the Ulul'azm ones of the Prophets were patient, you, too, be patient! Do not hurry to invoke that they be tormented!"** The most useful thing to those being there is the annoyance and trouble given to them by others there. You do not wish this blessing and abstain from it. Yes, he who is used to always eating sweet things will avoid the healing, bitter medicine. I am at a loss as to what to say about this. A Persian couplet in English:

A person seized by love, easily piqued as he may be,
Should inure himself to a darling piqued as easily!

You ask for permission to move to a place called Ilâhâbâd. "... Or recommend some other place. The hardships caused by the people here have become unbearable. I will go there and breathe freely for a while," you say. **Rukhsat,** permission, can be given for this. But **'azîmat**, i.e. the better way, is to remain there and to be patient with and endure the difficulties. As you know, this season makes me feel enervated. That is why I write briefly. I send my salâm.

23 — SECOND VOLUME, 29th LETTER

This letter was written to the virtuous Shaikh 'Abdulhaqq-i Dahlawî. It informs that the most valuable capital in this world is (formed by) **sorrows and hardships and that the sweetest blessings are adversity and sufferings:**

Hamd be to Allâhu ta'âlâ and salâm to those slaves of His whom He has chosen and loved! My Dear Sir. The coming of disasters may be unpleasant outwardly, but it is expected that they will be blessings. The world's most valuable stock is (collected from) sorrows and afflictions. The most delicious food on the world's meal table is (made up of) problems and calamities. These sweet blessings are covered with bitter medicine. Therefore, calamities and disasters are showered on the beloved ones. Those who are fortunate and wise see the sweets placed in them. They chew the bitter covers on them as if they were sweet. They take flavour from the bitter. Why shouldn't they, since everything

coming from the Beloved will be sweet. Those who are sick do not feel their taste. The heart's sickness means its having fallen in love with somebody other than He. The fortunate ones take so much flavour from the troubles coming from the Beloved One that they do not taste the same flavour in His favours. Though both are coming from the Beloved One, the lover's nafs does not get a share from the hardships. But His favours are wished by the nafs, too. Translation of an Arabic line:

May it do good to those who get the blessing!

Yâ Rabbî! Do not deprive us of the rewards of these hardships! After these, do not let us fall into faction! During these days when Islam is weak, your valuable being is a great blessing for Muslims. May Allâhu ta'âlâ give you safety and bless you with a long life! Wassalâm.

24 — SECOND VOLUME, 32nd LETTER

This letter was written to Mirzâ Kilinjullah. It answers his letter saying that he cannot concentrate his heart, and intimates the prayers to be said during times of fear:

I express my hamd (praise and gratitude) to Allâhu ta'âlâ, pronounce benedictions over His beloved Prophet and over you. Your cherished letter of azâ, that is, letter of condolence due to bereavement, has arrived. We all are under Allah's command and will, and we all will enter His presence! With His aid, we have been acquiescent in His qadâ. You, too, must acquiesce to it! Ask for help by saying prayers and the **Fâtiha!** The news informing that you are already free of that problem has pleased us very much. So we have gotten rid of one of the two problems. Thank Allâhu ta'âlâ for this! You write that you cannot rid your heart of worldly thoughts. Yes, the outward deed's being disorderly and disorganized causes the heart to become untidy, too. When there is sorrow or melancholy in your heart say tawba and istighfâr to remove it! During times of fear [and against the harm of genies] say the prayer of **Kalima-i temjîd,** that is, **"Lâ hawla walâ quwwata illâ billâhil 'aliyyil 'adhîm."** [It is written in the 174th letter (of the first volume of **Maktûbât**) that this prayer is said against the haunting of genies. Muhammad Ma'thûm 'rahmatullâhi 'alaih' writes in his third letter of the second volume: "You should recite **Lâ hawla walâ quwwata illâ billâh** five hundred

times with the salawât-i sherîfa a hundred times before and after it and make a du'â in order to get rid of problems and attain your wishes."] At such times of trouble it is very useful to recite the two sûras of **Mu'awwizatayn,** that is, the two sûras beginning with **Qul-a'ûdhu.** We have been well and comfortable, may hamd be to Allâhu ta'âlâ always! **"Alhamdu-li-l-lâhi dâiman wa 'alâ kulli hâl wa a'ûdhu bi-l-lâhi min hâl-i ahl-in-nâr."** I am too weak to write any longer. May Allâhu ta'âlâ not separate us and you from Muhammad Mustafâ's religion! Wassalâm.

[It is written in **Tafsîr-i Mazharî**, in the explanation of the eighty-eighth âyat of the **Sûrat-ul-Anbiyâ** that a hadîth-i sherîf says: **"During times of sorrows and hardships recite the prayer of the Prophet Yûnus. Surely Allah will rescue you. The prayer is: Lâ ilâha illâ anta subhânaka innî kuntu minaz-zâlimîn."** A hadîth-i-sherîf quoted in the fifty-third chapter of the book **Terghîb us-Salât** reads as follows: **"If a person, after getting up every morning, says the following prayer three times, no trouble or disaster will befall him until evening: Bismillâh-illedhî lâ yedhurru ma'asmihi shey'un fi-l-ardi wa lâ fi-s-semâ' wahuwa-s-samî' ul-'alîm."**

25 — SECOND VOLUME, 75th LETTER

This letter was written to Mirzâ Muzaffar Khân. It informs that the problems and disasters sent upon the beloved ones are atonements for their sins and that it is necessary to ask earnestly for forgiveness and good health:

May Allâhu ta'âlâ make you safe against unbecoming things! The coming of disasters and troubles upon the beloved is an atonement for the forgiveness of their sins. Begging, weeping, taking refuge, and with a broken heart, you should ask for forgiveness and good health from Allâhu ta'âlâ. Until it is understood that the prayer has been accepted and the fitna has come to an end, you should pray so. Your friends and those who wish goodness for you are praying for you, yet it is better for the aggrieved person himself to supplicate. To take medicine and diet are necessary for the sick person himself. What others will do, at the very most, is to help him. To tell the truth, everything coming from the Beloved should be welcomed with smiles, with pleasure. Everything coming from there should be found sweet. The Beloved's treating harshly and humiliating should be like a kindness, a gift, an exalting. In fact, they should be sweeter than such desires of one's own nafs. If a lover is not so, his love will be

imperfect. In fact, his saying that he loves will be a lie. Your highness, protector of the religion, upon coming back from the service, wrote about the happenings during the journey and the hardships your company had encountered. The Fâtiha was recited for your safety and good health. O our Allah! Do not call us to account for what we have forgotten or what we have done by mistake! Do not burden us with difficult jobs as You did with past ummats. Do not command us to do what we cannot do. Forgive us! Pity us! Thou art our Owner! Help us so that we can overcome our enemies! **Subhâna Rabbika Rabbi-l-'izzati 'ammâ yasifûn wa salâmun 'alalmursalîn walhamdu-lillâhi Rabbil 'âlamîn.** Wassalâm.

26 — THIRD VOLUME, 27th LETTER

This letter was written to Mulla 'Alî Keshmî. It says that a slave should give up his own wishes and adapt himself to his Owner's wishes. Also, it informs with diseases that are inherent in man and those which come from outside:

What a slave wishes should only be his Owner and his Owner's wish. He should have no wishes besides his Owner's wishes. If not so, he has cast off the shackles of slavery and escaped from being a slave. A slave who always pursues his own wishes is a slave of his own wishes. He is a slave of his nafs. He always does the commands of the accursed Devil. The blessing of being a slave to Allâhu ta'âlâ is attained only after reaching the grade of Wilâyat-i khâssa. Becoming such a Walî falls to one's lot only after a consummate **Fanâ** and a perfect **Baqâ**.

Question: The Walîs who are so have wishes, desires, too. For, they want various things. Also, the leader of Prophets, the Sultan of Walîs, Hadrat Muhammad, liked cool, sweet sherbets. The Qur'ân informs of the fact that he used to toil for the good of his Ummat. What is the reason for the existence of such wishes in the great?

Answer: Many wishes are the requirements of natural laws. So long as man is alive he cannot get rid of these wishes. When it is hot the body wants to get cool. And in cold weather appears the desire to get warm. The body's desire for the things indispensable to live is not contrary to being a slave. Such desires are not the desires of the nafs. They have nothing to do with the nafs. Islam has not prohibited these desires which are the outcomes of natural laws. Having these desires does not mean following the nafs. It is mubâh to satisfy such desires. The nafs wants the mubâhs more

than needed. The mubâhs more than indispensably needed are called **fudûl**. Or, the nafs wants dubious things and things that are harâm. Those things that are indispensably necessary for living do not have anything to do with the nafs. As is seen, to follow the nafs, to do evil things, means to desire and do those things that are fudûl. For, the mubâhs more than necessary are close to the harâms. If one, deceived by the devil, goes a little further, one will fall down into the harâms. For this reason, mubâhs should be done as much as necessary. A little over-indulgence in doing so will cause you to slip and fall down into the fudûls. And if you slip as you enjoy the fudûls, you will end up in the harâms.

Many inclinations do not exist in man. They come to man from without. Allâhu ta'âlâ, who is very compassionate, sends man the useful ones of them. It is declared [in a long hadîth]: **"Allâhu ta'âlâ keeps a preacher in every man's heart."** The harmful ones are sent by the devil. The devil always incites men to do evil and enmity. The hundred and twentieth âyat of **Nisâ Sûra** purports: **"The devil promises man many things and reminds him of many things. All the things which the devil promises are lies."** One day during my imprisonment in the fortress of Ghuwalyar, this faqîr (Hadrat Imâm-i Rabbânî means himself) sat down silently after the morning prayer as it was customary in this path. Useless thoughts suffused me, so much so that I felt very uneasy. I could not collect my heart in any way. After some time, I managed to control myself with the help of Allâhu ta'âlâ. I saw that the thoughts were gone like the dispersing of clouds. What had brought them to my heart went away together with them, leaving my heart free and pure. It was realized that those thoughts and wishes had come from the outside, that they had not originated from the inside. If they had originated from the inside, the case would have been incompatible with being a slave. In brief, the evil issuing from the nafs-i ammâra are man's own diseases. They are fatal poisons and are incompatible with being a slave. Diseases coming from the outside are among the transient diseases, though they are caused by the devil. They can be cured with a little medicine. The seventy-sixth âyat of **Nisâ Sûra** declares: **"The devil's deceit is certainly weak."** Our greatest enemy is our own nafs. Our mortal enemy is this ferocious friend of ours, who is always with us. Our enemy outside attacks us with the help of this enemy within us. He wounds us with his help. Of all beings, man's nafs is the most ignorant. For, the nafs-i ammâra feels hostility against itself. It always desires things which will annihilate itself. Its every wish is something

which Allâhu ta'âlâ has prohibited. Its every deed is somehow a revolt against Allâhu ta'âlâ, its Owner and the Owner of everything. It always follows the devil, its own mortal enemy.

It is very difficult for man to distinguish his own disease from the transient disease coming from the outside. It is very difficult to distinguish the evil inside from the evil coming from the outside. An ignorant person thinks of his own disease as the transient disease coming from the outside, thus becoming self-respecting and thinking of himself as perfect. And thus he may roll down into perdition. Frightened by this thought, I could not write about this subtle piece of information. I found it not right to explain it. I did not write about it for seventeen years. For, I had been confusing the evil inside and the evil coming from the outside with each other. Yet now Allâhu ta'âlâ has separated the right from the wrong. For this and for many such blessings of His may hamd and gratitude be to Allâhu ta'âlâ! Another reason for explaining this secret piece of information is that it is intended to prevent short-sighted people, who see that desires coming from the outside exist in perfect people, from thinking that those great people are low. Those who think so cannot benefit from the barakats of those great people. Disbelievers' being deprived of the honour of following Prophets was because of the existence of such attributes in those great people ''alaihim-us-salawât-u-wa-t-teslîmât'. An âyat in the Sûra of **Taghâbun** purports: **"They said, 'Are other men supposed to guide us?' Thus they became unbelievers."** Our superiors said: "When an ârif's own wishes are annihilated, Allâhu ta'âlâ bestows on him a will and option from Himself." I will, inshâallah, explain these words of mine at some other place. May Allâhu ta'âlâ bless the wayfarers of the right way with salvation! Âmîn.

27 — SECOND VOLUME, 53rd LETTER

This letter was written to a shaikh [Shaikh 'Abd-us-Samad Sultanpûrî]. It informs that arrogance and contempt are illnesses:

Hamd be to Allâhu ta'âlâ and salâm to those slaves of His whom He has chosen! You ask: "When I do riyâdat and pray, my nafs swells with importance. He thinks there is no one to be as pious and as good as he is. When I do something incompatible with Islam, I consider myself needy, incapable. What is its medicine?" O my brother who has attained Allah's blessing and favour! Feeling oneself needy and incapable, your latter mood, is

a result of repentance, a great blessing. If you do not repent having sinned — may Allâhu ta'âlâ protect us — and if sinning comes sweet to you, you will become an insistent and addicted sinner. Repentance is a part of tawba. Insisting on committing venial sins will cause grave sins. And insisting on grave sins will lead one to unbelief. That latter mood of yours is a great blessing. Thank Allâhu ta'âlâ for it so that your repentance will increase and will protect you against actions unsuitable with Islam. The seventh âyat of **Ibrâhîm Sûra** purports: **"If you thank Me, I shall increase My blessing!"** The former mood which your nafs is sometimes in is pride; that is, it is self-arrogance based on having worshipped. Arrogance is a horrible poison. Being a fatal disease, it annihilates acts of worship and goodness. It is like fire burning the wood. Pride originates from liking one's acts of worship, from deeming them well done. Its medicine is to do the opposite. For doing this, one should see one's good deeds as deficient, consider one's secret defects in them, and thus realize that one's worship is defective and badly done. In fact, one should find it likely to be disliked and rejected. A hadîth states: **"There are many people who read the Qur'ân, but the Qur'ân accurses them."** Another hadîth states: **"There are many people who fast but their fast is no more than suffering hunger and thirst."** One should not think that there is nothing wrong with one's worship or good deeds. If one reflects on the matter a little, with the help of Allâhu ta'âlâ one will find it all badly done. One will not even sense any smell of beauty. Can pride ever exist in such a person? Can the nafs be content with itself? When a person finds his deeds and worships defective there will be an increase in their value. They will become worthy of acceptance. Strive to see your good deeds so, lest you should feed your own ego. Otherwise, it will yield very bad consequences. Only those whom Allâhu ta'âlâ likes can escape such a disaster. A person who has attained the blessing of finding his worships and good deeds faulty and defective will be in such a mood that he will think that the angel on his right shoulder, who has been appointed to write down his good deeds, has been writing nothing. For, he cannot see himself doing any goodness for the angel to write. And he thinks that the angel who writes down his bad deeds on his left shoulder has been writing ceaselessly. For, he sees that all the things he does are bad and unworthy. An 'ârif who has attained this state is blessed with a blessing which not everybody can understand or describe. Translation of a Persian line:

At this point, the point of the pen broke.
Salâm to those who are on the right way!

[Some people who have not understood Islam and some enemies of Islam say that Muslims are selfish, egoistic and arrogant. To those who perform namâz they say, "Instead of performing namâz in order to escape Hell, get up and serve people." Above we have explained very well that the Islamic religion is not a religion of egoism, and that those who are not egoistic are dearer. As for performing namâz, Muslims, contrary to what the ignorant think, do not worship in order to escape Hell or to attain comfort. They worship because it is Allah's command, because it is a duty. "Duty is to do what is commanded by the commander and to avoid what he prohibits." If two commanders' orders do not agree, the superior commander's order will be done. Even in the military the primary duty is to do the superior commander's order. In order to deceive youngsters, the enemies of Islam say, "Duty is sacred. Duty first, and namâz thereafter." Yes, duty is even more sacred than they think it is. But the primary duty is to do the command of the most superior commander. The most superior commander is Allâhu ta'âlâ. The first duty, therefore, is namâz. No superior, no commander, no ranking officer should change this duty. One should perform namâz during the breaks, in dormitories or — if there is no other way — even in restrooms. However, the best thing to do is not to work with such black and stony-hearted enemies of religion and to stay away from them. Surely, Allâhu ta'âlâ will give a Muslim more sustenance through some other way. Imâm-i Ghazâlî says in his book **Kimyâ-i Sa'âdat**: "There will be no fertility in a job that hinders the namâz or makes it difficult. There is abundance in those jobs that are convenient for the namâz." He says in the seventy-ninth page: "Rasûlullah states: **'Muslim means a person who does not harm Muslims with his hand or tongue.'** Each Muslim should be so. A hadîth states: **'Of you, the one with the most perfect îmân is the one with the most beautiful moral character.' "** As is seen, even îmân is measured with morals, with being useful to others. In my work **Islâm Ahlâkı** (Ethics of Islam), published in Turkish in 1981,[1] the good manners Muslims should develop are written in detail. When performing namâz a person extends salâms to all Believers and

---

[1] Seventh edition of its English version was accomplished in 2008 (A.D.).

prays for them. But he who does not perform namâz trespasses on this right of Believers. Then, performing namâz is not egoism, but it is benefaction. And it is cruelty not to perform namâz.]

This being which is called Adam is not only hands, feet, and a head;
When we say Adam, we mean a soul, not only eyes and eyebrows.

The body is a skin and flesh, and the soul is their headmaster,
Which guards the secret of Haqq's power, without it the corpse will decompose.

Adam has to be like pellucid water, always refining himself;
He should avoid what is harâm, and his nafs has to avoid roving crowds.

Adam is the safekeeper, and the possessor of knowledge and science;
In the view of Haqq, Adam is not even one of poppy seed grumbs.

A person called Adam will work without rest for months and years;
The soul feeds on sheer knowledge, not on consumable broad and robes.

A person who knows his inner nature, and who brightens his soul,
Will be a man conscious of Haqq's statements, far from drunkards and winos.

Animals as well possess bodies, with senses even stronger.
A wolf, with its keen eyes, will see the decoy, not who makes the decoys.

28 — SECOND VOLUME, 96th LETTER

This letter, written to Khwâja 'Abd-ul-Hasan Bahâdir Bedahshî, explains how our Prophet 'sall-Allâhu 'alaihi wa sallam' **asked for paper towards his death:**

Hamd be to Allâhu ta'âlâ. Salâm to the slaves whom He has chosen! Our Prophet 'sall-Allâhu 'alaihi wa sallam' asked for paper on his deathbed. **"Fetch me paper! I will write a book for you lest you go wrong after me,"** he ordered. Hadrat 'Umar 'radiy-Allâhu 'anh', together with a few other Sahabîs, said, "The book of Allâhu ta'âlâ will suffice for us! Let us ask him if he is talking in his sleep." However, every word Resûlullah 'sall-Allâhu 'alaihi wa sallam' uttered was an expression of wahy. As a matter of fact, the third âyat of **Wannajmi Sûra** purports: **"He does not talk nonsense. He always states the wahy."** It causes disbelief to refuse the wahy.[1] As a matter of fact, the forty-fourth âyat of **Mâida Sûra**

---

[1] Please see the first chapter and the fourth sub-chapter of the thirty-fifth chapter and the eighth sub-chapter of the sixtieth chapter of the current book for 'wahy'.

purports: **“People who disobey what Allâhu ta’âlâ has sent are disbelievers.”** Furthermore, to think that the Prophet ‘sall-Allâhu ’alaihi wa sallam’ may talk in his sleep or such nonsense undermines the belief in him and the trust in his religion, a case which is also disbelief, being a zindîq. How should we reconcile these important facts?

May Allâhu ta’âlâ increase your understanding. May He bless you with the lot of walking along the right way! If people who strive to denigrate the three Khalîfas and the other Sahabîs by bringing forward such doubts become reasonable and realize the honour and value of the sohbat of the Best of Mankind and if they know that the Sahâba ‘’alaihimurridwân’ had gotten rid of the desires of their nafs completely and had been purified from such bad habits as grudge and enmity by benefiting from this sohbat; that they were all great men of Islam and Islam’s eye-apples; that they strove with their utmost to strengthen Islam and to help the Best of Mankind, that they sacrificed all their property to promulgate Islam; that they left and sacrificed their clans and tribes, their children and wives, their homes and homelands, their waterways, fields, trees and rivers, for their excessive love of Rasûlullah ‘’alaihissalâm’, that they loved Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ more than their own lives; that they were honoured with witnessing the wahy and seeing the angel; that they saw miracles and wonders; that they realized by seeing what should be believed without seeing; that what is knowledge for others was experience for them; and that they are praised and lauded by Allâhu ta’âlâ in the Qur’ân, they will realize that these doubts are sheer lies, and they will pay no heed to them. They will not even consider it necessary to find out the unsound places in these lies or to eliminate the wrong points in them. All the Sahâba have this superiority. How could we ever describe the superiority of the **Khulafâ-i râshidîn**, the four Khalîfas, who are the most superior among them? Hadrat ’Umar ‘radiy-Allâhu ’anh’ is such an ’Umar that Allâhu ta’âlâ declared to His Messenger about him: **“O my Prophet! Allah and those Believers who follow you will suffice for you!”** in the sixty-fourth âyat of **Anfâl Sûra**. Hadrat ’Abdullah Ibni ’Abbâs informs that the âyat was revealed upon Hadrat ’Umar’s conversion to Islam. Such slanders fabricated about the Sahâba are based on no truth. They are contrary to the obvious, known facts. They are refuted by the Qur’ân and by hadîths. However, lest the question should go unanswered and in order to expound the unsound places in the doubtful words, I have

deemed it suitable to write a few prefaces with the help of Allâhu ta'âlâ. Read carefully! A few prefaces are necessary to remove the doubt entirely. Each of the prefaces could serve as an answer.

First Preface: Not every thought or every word of our Prophet's conveyed wahy. The âyat, **"He does not talk nonsense,"** in **Wannajmi Sûra** is about the Qur'ân. The books of Tafsîr say so, too. If his each word had conveyed the wahy, Allâhu ta'âlâ would not have informed that some of his words were wrong. Nor would He have declared that He had forgiven them. Allâhu ta'âlâ declares to His beloved Prophet in the forty-third âyat of **Tawba Sûra**: **"Allâhu ta'âlâ has forgiven you for your fault of giving permission to them."**

Second Preface: In words through ijtihâd and in mental decisions, it was permissible to object to Sarwar ''alaihi wa 'alâ âlaihissalawât wa-t-teslîmât' and to disagree with him. The second âyat of **Hashr Sûra** purports: **"O you owners of wisdom, take object lessons from others!"** [It is written in Beydhâwî's book of Tafsîr, **Anwâr-ut-tenzîl**,[1] that it is inferred from this âyat that qiyâs is permissible and necessary.] It is commanded in the hundred and fifty-ninth âyat of **Âl-i 'Imrân Sûra**: **"In your work consult your Sahâba!"** In a consultation, opinions and pieces of advice are exchaged, ideas and arguments are refused or countered. As a matter of fact, in the holy war of Badr there were two different opinions: to kill the slaves captured or to set them free in return for money. Hadrat 'Umar 'radiy-Allâhu 'anh' was of the opinion that they should be killed. The Prophet 'sall-Allâhu 'alaihi wa sallam' suggested to set them free. The wahy that was revealed concurred with Hadrat 'Umar's 'radiy-Allâhu 'anh' proposition. It was declared that it was a guilt to take money. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"If torment had come upon us, none of us would have been saved, except 'Umar and Sa'd bin Mu'âz."** For, Sa'd 'radiy-Allâhu ta'âlâ 'anh' also had been of the opinion that the slaves should be killed.

[The holy war of Badr took place in the month of Ramadân in

---

[1] Qâdî Beydhâwî's name was 'Abdullah bin 'Umar 'rahmatullâhi ta'âlâ 'alaih' (d. 685 [1286 A.D.], Tabrîz, Iran). This valuable book of his was annotated by Shaikhzâda Muhammad bin Mustafâ 'rahmatullâhi ta'âlâ 'alaih' (d. 951 [1544 A.D.]), and the annotation was printed by the Matba'a-i-'Uthmâniyya in 1306 [1888 A.D.], and reproduced by Hakîkat Kitâbevi in Istanbul; available from Hakîkat Kitâbevi, Fâtih, Istanbul.

the second year of the Hegira. The Muslim fighters left the city of Medîna on the twelfth day of the month of Ramadân. They stayed at Badr for three nights. They returned to Medîna nineteen days later. In this ghazâ (holy war) the enemy army was about a thousand strong. They all wore armours of iron. There were a hundred horsemen and seven hundred camel-riders among them. Mus'ab bin Umayr was carrying the white banner of the Muhâjirs.[1] Abû 'Azîz, Mus'ab's brother; 'Abdurrahmân bin Abû Bakr Siddîq; Hadrat Abû Huzayfa's father Utba, his brother Walid, his uncle, Shayba, Hadrat 'Alî's brother; Uqayl, his uncle 'Abbâs; his uncle Hâris's sons, Abû Sufyân and Nawfal; and Rasûlullah's son-in-law Abul Âs bin Rabî were in the enemy army. Seventy of the unbelievers were killed. And seventy were captured. The Muslim army consisted of three hundred and thirteen soldiers, eight of whom were on duty elsewhere. Three hundred and five people took part in the war. Sixty-four of them were from the Muhâjirs. There were three horsemen and seventy camel-riders. Fourteen people, six of whom from the Muhâjirs, became martyrs. The names of the three hundred and thirteen people are written in the book entitled **Asmâ-i-Ahl-i-Badr-i-kirâm**, by 'Abd-ur-Rahmân Qabânî, and in the book entitled **Jâliyat-ul-Akdâr,** by Hadrat Khâlid-i Baghdâdi.]

Third Preface: It is possible, and an experienced fact, too, that Prophets 'salawâtullâhi ta'âlâ 'alaihim ajma'în' err and forget. As it is related in the hadîth of Zulyadayn, once Rasûlullah 'sall-Allâhu 'alaihi wa sallam' made the final salâm after the second rak'at of a prayer of namâz that was fard and which consisted of four rak'ats. Zulyadayn said: "O Rasûlallah! You performed only two rak'ats of the namaz. I wonder if you forgot (that it was of four rak'ats)?" It being realized that Zulyadayn was right, Rasûlullah got up and performed two more rak'ats and then performed the sajda-i sahw. While it is possible for him to forget when he is not sick and he does not have any trouble whatsoever but only as a requirement of being human, it must certainly be possible for him to talk without thinking, unwillingly during his illness of death, when he is suffering severe pains, which is a requirement of being

---

[1] The Muhâjirîn-i-kirâm, Believers who migrated to Medîna-i-munawwara during the oppressions and persecutions inflicted on them by the time's Meccan polytheists. Please review the eighteenth chapter of the current book and also scan the second chapter of the sixth fascicle of **Endless Bliss**.

human. Why should it not be possible, and why should Islam no longer be trusted any more only because of this? For, Allâhu ta'âlâ informed His Prophet 'sall-Allâhu 'alaihi wa sallam' through Wahy that he had erred and forgotten and distinguished what was right from what was wrong. For, it is not possible for a Prophet to remain in error. He is immediately informed that he is wrong. If it were not so Islam would not be trusted any more. This means to say that what would cause Islam not to be trusted any more is not erring or forgetting, but the Prophet's remaining without being informed or corrected after erring or forgetting. And this second case is not possible. That is, he will immediately be informed.

Fourth Preface: Hadrat 'Umar — and the other three Khalîfas 'radiy-Allâhu ta'âlâ 'anhum' as well — had been given the glad tidings that they would go to Paradise. The Qur'ân and hadîths inform that they will go to Paradise. That they will go to Paradise has been said so often that it has become a tawâtur. To deny it means either vulgar ignorance or pig-headedness. Our imâms of Hadîth wrote these pieces of information in their books, taking them from the Sahâba and from the Tâbi'în, who were their teachers. Even if all the hadîth transmitters of the seventy-two sects gathered together they would not equal one-hundredth of the savants of Hadîth of the Ahl as-sunnat Madhhab. That it does not exist in their books does not show that it does not exist at all. What will they say about the glad tidings in the Qur'ân? For example, the hundred and third âyat of **Tawba Sûra** purports: **"Allâhu ta'âlâ loves those who were first to become Believers, those who surpassed others in all kinds of virtue, also both the Muhâjirs who came from Mekka and the Ansâr who met them in Medina and supported them, also those who led in the front and those who followed them in goodness. He loves them all. And they in turn love Allâhu ta'âlâ. Allâhu ta'âlâ has prepared Paradise for them. They will stay in Paradise eternally."** The tenth âyat of **Hadîd Sûra** purports: **"Those who warred against the unbelievers and spent their property in the way of Allah before Mekka was conquered and those who did these after the conquest of Mekka are not equal, they are not the same. The former group are surely higher. Allâhu ta'âlâ has promised them all the Husnâ, that is, Paradise."** Since those who warred and sacrificed their possessions before and after the blessed city of Mekka was conquered were blessed with the glad tidings of Paradise, what should be said about the greatest ones of the Sahâba, who surpassed all others in sacrificing their possessions, in jihâd-i fî sabîlillâh and in being muhâjirs? Who on

earth could assess the degree of their greatness? It is written in books of Tafsîr that the expression, ‘they are not the same,’ in this âyat, was intended for Hadrat Abû Bakr Siddîq ‘radiy-Allâhu ’anh’. For, he is ahead of all those who are ahead in sacrificing their property, in performing jihâd. While explaining the glad tidings, **“Certainly, Allâhu ta’âlâ loves those Believers who have promised you under the tree,”** in the eighteenth âyat of **Fet-h Sûra** in his book of Tafsîr entitled **Ma’âlim-ut-Tanzîl,** Muhyissunna Imâm-i Baghâwî says: Jâbir bin ’Abdullah ‘radiy-Allâhu ’anh’, said that Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ had stated, **“None of those who promised me under the tree will go to Hell!”** This unanimous promise is called **Bi’at-ur-ridwân.** For, Allâhu ta’âlâ loves them. [There were fourteen hundred of them.] To say ‘disbeliever’ about a person who is blessed with the glad tidings of Paradise in the Qur’ân and in hadîths causes disbelief and is the most detestable felony.

Fifth Preface: Hadrat ’Umar’s ‘radiy-Allâhu ’anh’ preventing the others from bringing paper was not disobedience. May Allah protect us against such a situation! Our Prophet’s ‘sall-Allâhu ’alaihi wa sallam’ viziers, assistants each had the best moral character. Would any of them ever do such irreverence? Even the lowest Sahabî who was honoured with attending his sohbat once or twice or even any person who had been honoured with îmân and become one of his Ummat cannot be imagined to have disobeyed him. Can such a thing ever be thought about those great people who were among the greatest of the Muhâjirs and the Ansâr ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’ and who were the dearest to him? May Allâhu ta’âlâ make them reasonable enough not to think ill of those great men of Islam and not to speak without due reflection, without understanding or studying the matter.

Hadrat ’Umar’s ‘radiy-Allâhu ’anh’ purpose was to ask, to understand. As a matter of fact, he said, “Ask him.” That is, he meant to say, “Bring the paper if he really wants it. If he does not want it, let us not bother him at this critical time.” For, if he had wanted it through wahy or command, he would have asked for it again and with importance; he would have written what he had been commanded to. A Prophet ‘’alaihissalâm’ has to announce the wahy. If his asking for the paper was not through wahy, through command, but if he was to write so out of ijtihâd or because he wished so, that critical time might not be convenient to do it. His Ummat would do ijtihâd after his death. Through ijtihâd they would deduce commandments from the Qur’ân, which is the

basis of Islam. While he was alive and the wahy was being revealed, his Ummat were doing ijtihâd. The wahy being stopped after his death, it would certainly be acceptable for men of knowledge to do ijtihâd. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ did not repeat or emphasize his demand for paper. On the contrary, he changed his mind. Thus, it was realized that it was not wahy. It would never be wrong to hesitate for a while in order to see if it was a comment made in sleep. Angels wondered why Hadrat Adam became Khalîfa and in order to know they asked, as is purported in the thirtieth âyat of **Baqara Sûra**: **“Yâ Rabbî! Are you going to create slaves who will instigate faction and shed blood on the earth? We are saying our tasbîh and hamd to Thee. We are offering our taqdîs to Thee.”** Likewise, when Hadrat Zakariyyâ (a Prophet) was given the good news that he would be given a son named Yahyâ, he said, as quoted in the eighth âyat of **Maryam sûra**: **“Is it ever possible for me to have a son? My wife is barren. And I have become old.”** And Hadrat Maryam ‘radiy-Allâhu ’anhâ’ said, as is quoted in the twentieth âyat of **Maryam Sûra**: **“Is it ever possible for me to have a child? I have never come together with a man. Nor have I ever sinned.”** While it is not considered as a sin for Prophets, angels and the great to ask such questions, why should it be a fault that Hadrat ’Umar ‘radiy-Allâhu ’anh’ asked about the bringing of paper? Why should it put him into a doubtful position?

Sixth Preface: We have to have a good opinion about the Sahâba of our Prophet ‘sall-Allâhu ’alaihi wa sallam’. We have to know that the best of times is his ‘’alaihi wa ’alâ âlihissalâtu wassalâm’ time and that the Sahâba are the best, the highest people after Prophets. Thus, it will be realized that after our Prophet’s ‘sall-Allâhu ’alaihi wa sallam’ death the Sahâba, who are the best of all people, except for Prophets, would not agree on something wrong and corrupt or put sinners and disbelievers in our Prophet’s place. Why shouldn’t all the Sahâba be superior to all other people, since the Qur’ân declares that this Ummat is superior to all the past ummats? And they are the highest among this Ummat. No Walî can reach the grade of a Sahabî. Then, we should be reasonable and think well? If Hadrat ’Umar’s ‘radiy-Allâhu ’anh’ preventing the paper from being brought had been disbelief, would Abû Bakr Sıddîq ‘radiy-Allâhu ’anh’, who, as is declared in the Qur’ân, was the best Allah-fearing Muslim, have chosen him Khalîfa for his place? Would the Muhâjirs and the Ansâr have unanimously elected him Khalîfa? Allâhu ta’âlâ

praises the Muhâjirs and the Ansâr in the Qur'ân. He informs that He likes all and promises Paradise to them all. Would they have elected him for the Prophet's place? If a person has a good opinion about the Sahâba of our Master, the Prophet 'sall-Allâhu 'alaihi wa sallam', he will be purified from such loathsome suppositions and doubts. Loving requires entertaining a good opinion. If our Prophet's ''alaihis-salâm' sohbat and those who attended the sohbat are not considered with a good opinion and if — may Allah protect us — they are slandered, this slandering blemishes the owner of the sohbat and of the Sahâba. It even blemishes the Owner of the owner, [that is, Allâhu ta'âlâ.] We should consider well how abominable such a case would be. It has been said that a person who slights the Sahâba has not believed Allah's Prophet. For describing the greatness of the Sahâba, our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"He who loves them loves them because he loves me. He who bears hostility against them does so because he is my enemy."** Then, to love the Sahâba means to love him.

When these six prefaces are comprehended there will no longer be any place for doubt. In fact, one will be equipped with various responses. These prefaces save one from doubt without any need to think. Besides, it is obvious that such doubts are out of place. The prefaces are intended not to explain the corruptness of such doubts, but to remind us of the fact which is so obvious. According to this faqîr (Imâm-i Rabbânî means himself), such doubts can be exemplified as follows: If a clever person approaches a group of idiots and proves through various lies that a piece of gold happening to be before them at the moment is a piece of stone, the poor idiots, being unable to make out the unsound aspects of his lies because they do not understand that he is lying, will begin doubting. They will even begin thinking of the gold as stones. They will forget, or even deny, what they have seen. But a clever person will believe what he sees clearly and will realize that aguments to the contrary are wrong. Likewise, the Qur'ân al-kerîm and hadîth-i-sherîfs have announced the greatness and the highness of the three Khalîfas and even of all the Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'în' as obviously as the sun and shown it to everybody. Trying to traduce these great people through mendacious and falsely-sequinned words is like attempting to misrepresent the gold before the eyes as stone. Yâ Rabbî! After guiding us to the right way, do not let our hearts slip out of this way. Have mercy upon us! Only Thine mercy is so plentiful!

I wonder why they slander and speak ill of religious celebrities, who are Islam’s eye-apples? It is not an act of worship or a virtue or a means to save one from Hell to speak ill of even one of those people who Islam calls disbelievers or sinners. Then what good could it ever do to slander the very people who helped and defended Islam? Curses are not among acts of worship commanded by Islam, be they directed against Abû Jahl and Abû Leheb, Rasûlullah’s ‘sall-Allâhu ’alaihi wa sallam’ arch enemies. Perhaps it is more proper not to waste time mentioning their names.

Allâhu ta’âlâ declares in the last âyat of **Fat-h Sûra**: **“They always do much good to one another.”** Then, to think that these great people were hostile against one another, to suppose that they bore grudges against one another, means to deny the Qur’ân al-kerîm. To say that they were hostile against one another and that they bore grudges against one another means to slander both sides and to cause them to fall out of favour and trust. It means to make the best people after the Prophets ‘’alaihimussalawâtu wa-t-teslîmât’ the worst of people, to make the best of times the worst of times, if the people of that time are represented as having borne hostility and grudges against one another. Does anyone with îmân ever say so or think so? In order to praise Hadrat ’Alî ‘radiy-Allâhu ’anh’, to say that the three other Khalîfas were hostile against him and that he bore grudges against them, too, means to slander both sides. Why should they not love one another? None of them had any ardent desire for the caliphate; why should they be hostile against one another, then? Abû Bakr Siddîq’s statement is well-known: “Excuse me from the caliphate.” And Hadrat ’Umar said: “If there were anyone to buy it, I would sell this caliphate for one gold coin.” ‘Radiy-Allâhu ta’âlâ ’anhum ajma’în’.

[Imâm-i Rabbânî ‘rahmatullâhi ’alaih’ says in his book entitled **Radd-i Rawâfid:** Hadrat ’Alî ‘radiy-Allâhu ’anh’ had admitted Abû Bakr Siddîq’s caliphate willingly. Because everybody knew this fact very well, the only subterfuge and the backlash that they managed to find was to assert that his acquiescence had been a “lesser evil” choice. As a matter of fact, after Rasûlullah passed away, the Sahâba embarked on the job of appointing the Khalîfa before the interment. They knew it was wâjib, necessary. For, the Prophet ‘sall-Allâhu ’alaihi wa sallam’ had commanded that the guilty should be punished as it was prescribed by the religion, that they should be ready for warfare, in addition to other things which the (new) government would have to do. It was wâjib to elect the

representative who would execute these wâjibs. Therefore, Hadrat Abû Bakr 'radiy-Allâhu 'anh' stood up and said, "If you have been worshipping Hadrat Muhammad, know that he has passed away. If you worship Allâhu ta'âlâ know that He never dies, His life is endless. You have to choose someone to carry out His commandments. Think, find, and choose!" Everybody said he was right. Hadrat 'Umar 'radiy-Allâhu 'anh' immediately stood up and said, "We want you, o Abâ Bakr!" All of those who were present there said, "We have elected you." Then Hadrat Abû Bakr 'radiy-Allâhu 'anh' mounted the minbar and looked around. "I cannot see Zubayr. Call him," he said. When Zubayr came Hadrat Abû Bakr said to him, "The Muslims have elected me as Khalîfa. Will you disagree with their unanimity?" "O you, the Messenger's Khalîfa! I do not disagree with the unanimity," replied Zubayr. He held out his hand in admittance. Then Hadrat Abû Bakr 'radiy-Allâhu 'anh' mounted the minbar and looked around. He could not see Hadrat 'Alî. He told others to call him. When Hadrat 'Alî came, he repeated his question to him, who, also, said, "I do not disagree," and held out his hand and did musâfaha (shook hands in a manner prescribed by Islam) with him in admittance. Hadrat 'Alî and Zubayr 'radiy-Allâhu 'anhumâ' apologized to the Khalîfa for being late for the election, and said, "We are late because we have not been notified in advance. We are sorry about it. We see that Abû Bakr is the most suitable candidate for the caliphate among us. For, he was Rasûlullah's companion in the cave. He is the most honoured, the best of us. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' chose him as the imâm from among us. He performed namâz behind him." If Hadrat Abû Bakr had not been worthy of the caliphate, Hadrat 'Alî 'radiy-Allâhu 'anh' would not have admitted him and would have said, "It is my right." As a matter of fact, he refused Hadrat Muâwiyya's 'radiy-Allâhu 'anh' being Khalîfa. He strove hard so that he himself would be Khalîfa although Hadrat Muâwiyya's army was very strong. Thus, he caused many people to die. Since he asked for his right at such a difficult situation, it would have been much easier to ask for it from Hadrat Abû Bakr if he had considered it his right. He would have asked to be chosen, and that would have been done immediately. After choosing Hadrat Abû Bakr 'radiy-Allâhu 'anh' Khalîfa and paying homage to him, Hadrat 'Alî 'radiy-Allâhu 'anh' sat before the minbar. In their next conversation he gave effective answers to the Khalîfa's questions and supported him.

Ghaws-i a'zam, Sayyid 'Abdulqâdir-i Geilânî 'quddisa sirruh',

the Ghaws-u-a’zam and one of the greatest guides of the Sôfiyya-i ’aliyya, begins to write as follows on the eighty-fourth page of the Egypt-1322 edition, which coincides with the hundred and fourteenth page of the Istanbul-1303 edition of its Turkish translation, of his book entitled **Ghunyat-ut-tâlibîn**, which he wrote in order to teach the Islamic religion to his disciples and to all other young people and to correct their beliefs:

“According to the Ahl as-sunnat, Hadrat Muhammad’s Ummat is higher than the ummats of other Prophets. And the highest ones of this Ummat are the Sahâba, who had îmân in him, who were honoured with seeing his blessed face, and all of whom obeyed him and sacrificed their property and lives for his sake. It was their first duty to do his commands, and they were his assistants in everything he did. And the highest ones of the Sahâba were those heroes who paid their homage to Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and promised him that they were ready to die for his sake at Hudaybiyya. There were fourteen hundred of them. The highest ones among them are those who were in the holy war of Badr, whose number was, like the soldiers of Tâlût,[1] three hundred and thirteen. [Also, there are three hundred and thirteen letters in the first volume of Hadrat Imâm-i-Rabbânî’s **Maktûbât**.] The highest among them are the earliest forty people to embrace Islam, and the fortieth one is Hadrat ’Umar ‘radiy-Allâhu ’anh’. Thirty-four of them are men and six are women. The highest among them are the **’Ashara-i mubashshara**, that is, the ten people who were given the glad tidings that they would go to Paradise. They are Abû Bakr, ’Umar, ’Uthmân, ’Alî, Talha, Zubayr bin ’Awwâm, ’Abdurrahmân bin ’Awf, Sa’d ibni Abî Waqqâs, Sa’îd bin Zayd, Abu ’Ubayda bin Jarrâh. Their highest ones are the Khulafâ-i râshidîn, that is, the four Khalîfas, and the highest among them is

---

[1] The following information about Tâlût (Saul in Biblical sources), the first king of Israel has been borrowed from the eleven hundred and eighty-second page of the biographies section of the Turkish book entitled **Seâdet-i ebediyye**, an extremely valuable book written by Hüseyn Hilmi bin Sa’îd Işık ‘quddisa sirruh’, a profound Islamic scholar and a Walî: He had been appointed by the Prophet Ishmôîl ‘’alaihis-salâm’. He fought wars against Palestinians and Amalekites and routed them. Dâwûd (David) ‘’alaihis-salâm’, eighteen years old during those wars, was one of the soldiers in his army, and killed Goliath (Jâlût), the Philistine giant and a valient and powerful warrior.

Abû Bakr, then 'Umar, then 'Uthmân, and then 'Alî 'radiy-Allâhu 'anhum ajma'în'. Of these four, Hadrat Abû Bakr served as Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' Khalîfa for two years and four months. Hadrat 'Umar served as the Khalîfa for ten years, Hadrat 'Uthmân for twelve years, and Hadrat 'Alî 'radiy-Allâhu 'anhum' for six years. After him, Hadrat Muâwiyya 'radiy-Allâhu 'anh' served as the Khalîfa for nineteen years plus several months. Hadrat 'Umar 'radiy-Allâhu 'anh' had formerly appointed him governor of Damascus. He had served as the governor for twenty years. The caliphates of the four were through the wish and unanimity of the Sahâba and because each was the highest of his time. They were not obtained by force, by using power, or by either one's cheating another one of his rights, although the latter one was higher than the former one. Abû Bakr Siddîq became Khalîfa with the unanimity of the Muhâjirs and of the Ansâr, as follows: when Rasûlullah 'sall-Allâhu 'alaihi wa sallam' passed away, the Ansâr-i kirâm said, "Let one amîr be from you and one amîr be from us." Hadrat 'Umar 'radiy-Allâhu 'anh' stood up and said, "O you, Ansâr! Have you forgotten how Rasûlullah 'sall-Allâhu 'alaihi wa sallam' called Abû Bakr, **'the imâm of my Sahâba'?"** They said, "We know, O 'Umar." Hadrat 'Umar went on, "Is anyone among you higher than Abû Bakr?" "We trust ourselves to Allâhu ta'âlâ's protection from considering ourselves higher than Abû Bakr," was the answer from all the Ansâr. Then, when Hadrat 'Umar asked, "Who among you would tolerate to remove Abû Bakr from the ranking office where Rasûlullah appointed him?" The Ansâr said, "None of us will tolerate it. We trust ourselves to Allâhu ta'âlâ's protection from removing Abû Bakr." Cooperating with the Muhâjirs, they appointed Hadrat Abû Bakr Khalîfa. Hadrat 'Alî and Zubayr'radiy-Allâhu 'anhumâ' arrived there later. Both admitted the Khalîfa. Hadrat Abû Bakr Siddîq 'radiy-Allâhu 'anh' stood up three times and said each time, "Is there anyone among you who has given up choosing me Khalîfa?" Hadrat 'Alî 'radiy-Allâhu 'anh' who was sitting in the front stood up and said, "None of us gives up. Nor shall we ever think of giving up. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' has put you ahead of us all. Who on earth can remove you back?" Thus, we have understood through strong and sound witnesses that Hadrat 'Alî 'radiy-Allâhu 'anh' was the person who wanted Hadrat Abû Bakr Siddîq to become Khalîfa and who uttered the most influential words. For example, after the Camel Event, 'Abdullah bin Kewâ' came to Hadrat 'Alî

‘radiy-Allâhu ’anh’ and said, “Did Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ tell you anything about the caliphate?” Hadrat Alî replied, “First we mind our religious duty. The mainstay of Islam is namâz. And, concerning our worldly life, we like and choose what Allâhu ta’âlâ and His Messenger ‘sall-Allâhu ’alaihi wa sallam’ have chosen from among us. We have therefore made Abû Bakr Khalîfa.” As Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ had to repair to bed during the final days of his life, he appointed Hadrat Abû Bakr ‘radiy-Allâhu ’anh’ imâm for his own place so that he would conduct the prayers of namâz being performed. Each time Hadrat Bilâl-i Habashî ‘radiy-Allâhu ’anh’ called the adhân, he (Rasûlullah) used to say, “Tell Abû Bakr to be imâm for the people.” Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ made many statements signifying that after him Hadrat Abû Bakr would be the most suitable for the caliphate, and that each of ’Umar, ’Uthmân and ’Alî respectively, was the most suitable for the caliphate among the people of his time.” ‘Radiy-Allâhu ’anhum.’

’Abdulqâdir-i Geilânî ‘quddisa sirruh’, after giving detailed information about the superiorities and the caliphates of Abû Bakr, ’Umar, ’Uthmân, ’Alî and Hasan in his book, says: “When Hadrat ’Alî ‘radiy-Allâhu ’anh’ attained martyrdom, Imâm-i Hasan ‘radiy-Allâhu ’anh’ wanted to relinquish the caliphate lest Muslims’ blood would be shed and so that they would live peacefully. He ceded it to Hadrat Mu’âwiyya (on his own volition). He began to act in obedience to his commands. From that day on the caliphate of Mu’âwiyya ‘radiy-Allâhu ’anh’ was rightful and sahîh. Thus, the meaning of the Sarwar-i-’âlam’s ‘sall-Allâhu ’alaihi wa sallam’ hadîth, **‘This son of mine is a sayyid. That is, he is great. Through him Allâhu ta’âlâ will reconcile two great groups with each other,’** came about. As is seen, Hadrat Mu’âwiyya ‘radiy-Allâhu ’anh’ became Khalîfa compatibly with Islam, since Imâm-i Hasan ‘radiy-Allâhu ’anh’ paid homage to him. Thus, the disagreement between the two groups of Muslims came to an end once and for all. The Tâbi’în, the Taba-i tâbi’în and all Muslims over the world ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’ recognized Hadrat Mu’âwiyya ‘radiy-Allâhu ’anh’ as Khalîfa. As the Sarwar-i ’âlam ‘sall-Allâhu ’alaihi wa sallam’ said to Hadrat Mu’âwiyya ‘radiy-Allâhu ’anh’: **‘When you become Khalîfa, act mildly and administer them well!’** likewise another hadîth reads: **‘The Islamic mill will go on for thirty-five years or thirty-seven years.’** By saying ‘mill,’ our Master, the Prophet ‘sall-Allâhu ’alaihi wa sallam’,

wanted to signify religious strength and soundness. Thirty years of this duration of time being completed with the four Khalîfas plus Hadrat Hasan, the remaining five or seven years was the time of Hadrat Mu'âwiyya's caliphate." This is the end of our quatation from 'Abd-ul-Qâdir Geilânî 'quddisa sirruh'.

Discoursing upon the predictions which Rasûlullah 'sall-Allâhu 'alaihi wa sallam' made about future events, the second volume of **Mawâhib-i ladunniyya** states: "Ibni 'Asâkir reports that Rasûlullah stated to Hadrat Mu'âwiyya: **'After me, you will preside over my Ummat. Then be good to the good and forgive the wrong-doers?'** Again, Ibni 'Asâkir informs that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated: **'Mu'âwiyya will never be defeated.'** In the combat of Siffîn, Hadrat Alî said, 'If I had remembered this hadîth, I would not have fought Mu'âwiyya.' [There is detailed information about Hadrat Mu'âwiyya 'radiy-Allâhu 'anh' in the Arabic book **an-Nâhiyatu 'an ta'n-i amîr-ul-mu'minîn Mu'âwiyyata**, by 'Allâma 'Abdul' 'Azîz Farhârî Hindî. The book entitled **an-Nâhiyatu 'an ta'n-i amîr-ul-muslimîn Mu'âwiyyata** has been reproduced by Hakîkat Kitâbevi.]

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' pointed to Hadrat Hasan and said: **'You should know that this son of mine is a sayyid. In the near future Allâhu ta'âlâ will reconcile two great Muslim armies through this son of mine.'** When Hadrat 'Alî 'radiy-Allâhu 'anh' was martyred more than forty thousand people elected Hadrat Hasan 'radiy-Allâhu 'anh' Khalîfa. He remained as Khalîfa for seven months in Iraq and Khorasan. Then, with a great army he marched against Hadrat Mu'âwiyya 'radiy-Allâhu 'anh'. When the two armies met, Hadrat Hasan 'radiy-Allâhu 'anh', realizing that neither side would win unless many people died on the opposite side, wrote a letter to Hadrat Mu'âwiyya 'radiy-Allâhu 'anh' lest the Muslims' blood would be shed. He ceded the caliphate to him on some conditions.

Imâm-i Beyhekî says that Hadrat 'Alî 'radiy-Allâhu 'anh' said that he had heard Rasûlullah 'sall-Allâhu 'alaihi wa sallam' say: **'Of my Ummat, some people will appear. They will go out of Islam.'** " This is the end of our quotation from **Mawâhib-i-ladunniyya**.]

Hadrat 'Alî's 'radiy-Allâhu 'anh' fighting against Hadrat Mu'âwiyya 'radiy-Allâhu 'anh' [contrary to what some historians suppose] was not for the caliphate. It was because it was fard to fight against bâghîs (the disobedient). It was intended to quell a riot. The ninth âyat of **Hujurât Sûra** commands: **"Fighting the**

rebels, make them obey!” However, because there were religious reasons for their rebellion, and because each of them was a savant at the grade of ijtihâd, none of them can be slandered though they had a wrong ijtihâd. They cannot be said to be disbelievers or sinners. Hadrat ’Alî ‘radiy-Allâhu ’anh’ said about the rebels ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’: “Our brothers have revolted against us. They are not disbelievers or sinners. For, they have done what they inferred from the Qur’ân al-kerîm.” [There is detailed information about ijtihâd in the two Arabic books entitled **Minhat-ul-wahhâbiyya** and **’Ulamâ’ul-muslimîn wal-wahhâbiyyûn,** which are reproduced by photocopy in Istanbul.]

Hadrat Imâm-i Shâfi’î ‘rahmatullâhi ’alaih’ said: “As Allâhu ta’âlâ has protected our hands from being imbrued with their blood, so let us keep quiet and not imbrue our tongues!” So had ’Umar bin ’Abd-ul’Azîz said.

Yâ Rabbî! Forgive us and our Muslim brothers preceding us! May prayers and salâm be upon our Prophet Hadrat Muhammad ‘’alaihis-salâm’, who is the dearest of creatures, and upon his close relatives and upon all his Sahâba ‘ridwânullâhi ’alaihim ajma’în’ until Doomsday! Âmîn.

[Note: the savants of the Ahl as-sunnat wrote very many books giving answers and advice to the Shiites. The names of thirty-two of these books and their authors are appended to the 29th chapter of the second fascicle of **Endless Bliss**.]

29 — FIFTH VOLUME, 36th LETTER

The combats among the Sahâba were because of disagreements in ijtihâd. Those who fought one another loved one another, too. It was like parents beating their children.

[At several places in my book, I have explained the words and articles of the savants of the Ahl as-sunnat, revealing the greatness and the superiority of the Sahâba. Qayyûm-i Rabbânî Muhammad Ma’thûm-i Fârûqî Serhendî, in answering the eighth question, says as follows in the thirty-sixth letter of the second volume of his **Maktûbât**:]

Hadrat ’Alî ‘kerrem-Allâhu ta’âlâ wejheh’, who was mercy from head to toe-nails, never cursed any Muslim, let alone his having cursed our Prophet’s ‘sall-Allâhu ’alaihi wa sallam’ Sahâba, particularly Hadrat Mu’âwiyya ‘radiy-Allâhu ’anh’, over whom he (Rasûlullah) had pronounced benedictions various times. Hadrat ’Alî said about Mu’âwiyya and the Sahâbîs who were with him,

“Our brothers disagree with us. They are not disbelievers or sinners. They act upon their own ijtihâd.” This statement of his keeps disbelief and sinfulness away from them. Could it ever be the case, then, that he cursed them! It is not an act of worship in Islam to curse anybody, nor even a disbeliever. While it is necessary to invoke blessings on them after each of the daily five prayers of namâz, could he ever have pronounced maledictions because of his personal enmity instead of benedictions? Do they think Hadrat ’Alî’s nafs, which had reached the highest grade of Fanâ in Tasawwuf and the end of itmi’nân and which had been purified from personal desires, was steeped in a grudge, stubbornness and enmity, like their own nafses? They slander that very exalted person so basely. Hadrat ’Alî had reached the highest grades of Fanâ-fillah and Muhabbat-i Rasûlillah, and had sacrificed his life and property for his ‘sall-Allâhu ’alaihi wa sallam’ grace. Why should he have wasted his time saying prayers castigating his personal enemies instead of pronouncing maledictions –which he never did – against Allâhu ta’âlâ’s and His Messenger’s ‘sall-Allâhu ’alaihi wa sallam’ enemies, who had inflicted all sorts of torment on our Master, the Prophet and the Sultân of both worlds? In actual fact, Hadrat Alî’s statement, “They act upon their own ijtihâd,” shows that he was not their enemy.

Essentially, those wars and combats did not originate from enmity or a grudge. They originated from ijtihâd, from religious knowledge. Blame whatsoever, therefore, is out of the question, let alone pronouncing maledictions over them. If slandering a person or cursing him were an act of worship, it would be one of Islam’s requirements to curse the Iblis-i-la’în (the devil), Abû Jahl, Abû Lahab, and the implacable unbelievers of the Quoreish, who hurt, tormented and tortured our Master, the Prophet ‘sall-Allâhu ’alaihi wa sallam’, and who were hostile, perfidious and treacherous against Islam. Since it has not been commanded to curse the foe, could it ever be (an act deserving) thawâb to curse the friend? Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ stated: **“If a person curses the devil, he** (the devil) **will say, ‘I have already become accursed. This cursing will not harm me.’ But if he says, ‘Yâ Rabbî! Protect me against the devil,’ the devil will say, ‘Alas! You have broken my backbone.’ ”** And another hadîth states: **“Do not curse the devil! Trust yourself to Allâhu ta’âlâ against his harm.”** This means to say that such allegations are slanderous against Hadrat ’Alî and in effect traduce him. Furthermore, to say

that Hadrat Mu’âwiyya began cursing Hadrat Alî, Hadrat Hasan, Hadrat Hussain and others ‘radiy-Allâhu ’anhum ajma’în’ means to slander Hadrat Mu’âwiyya. They never pronounced maledictions against one another. The Madhhab of the Ahl as-sunnat wa-l-jamâ’at states that it is not permissible to speak ill of Hadrat Mu’âwiyya ‘radiy-Allâhu ’anh’ and that that allegation is a slander against him. In addition, there is not a single genuine report substantiating it. If historians say so, how can their words ever be a witness? Basic religious information cannot be established on the words of historians. Here, the words of Imâm-i a’zam Abû Hanîfa and his companions are taken into consideration, not the words of historians or the information written in the book of Tafsîr entitled of **Kashshâf**. The names of Hadrat ’Alî and Hadrat Mu’âwiyya are not mentioned in **Kashshâf.** There is not even a sign showing that those two religious superiors cursed each other. Nevertheless, the so-called statements written in **Kashshâf** are true. There is no need to try to deduce good meanings from them, since there is nothing disagreeing with the Ahl as-sunnat in them? Yes, the Amawî (Umayyad) Khalîfas overlooked the Ahl-i bayt’s being cursed for years on minbars. ’Umar bin ’Abdul’aziz ‘rahmatullâhi ’alaih’ put an end to it. May Allâhu ta’âlâ reward him plentifully through our prayers! But, although Hadrat Mu’âwiyya ‘radiy-Allâhu ’anh’ was one of the Khalîfas of the Umayyads, he cannot be spoken ill of. If Hadrat Mu’âwiyya ‘radiy-Allâhu ’anh’ is cursed and slandered, a great number of the Sahâba, and even a few of the ’Ashara-i mubashshara, who were with him in those disagreements and combats, will have been cursed. And slandering those religious superiors will obliterate the Islamic teachings coming to us through them. No Muslim will tolerate or admit that.

Some people slander the three Khalîfas and Hadrat Mu’âwiyya and those who agreed with him in ijtihâd ‘radiy-Allâhu ta’âlâ ’anhum ajma’în’. They swear at them. They say that after our Master, the Prophet ‘sall-Allâhu ’alaihi wa sallam’, all the Sahâba with a few exceptions became renegades. According to the Madhhab of the Ahl as-sunnat wa-l-jamâ’at, the Sahâba, all of them, can be talked about in no wise but by uttering good and respectful terms about them. None of them is bad or evil. While explaining the hadîths of **Muslim**, Imâm-i Yahyâ bin Sharaf Nawawî says that in those combats the Sahâba parted into three groups. One group had ijtihâd agreeing with that of Hadrat ’Alî ‘radiy-Allâhu ’anh’. It was therefore wâjib for them to choose the

way suitable with their own ijtihâd. They helped Hadrat 'Alî 'radiy-Allâhu 'anh'. The second group of the Sahâba could not distinguish the right side in their ijtihâd. So it was wâjib for them not to interfere with the matter at all. The ijtihâd of the third group agreed with that of those who were opposed to Hadrat 'Alî. Therefore it was wâjib for those who were of this ijtihâd to help the other party. This means to say that each group acted suitably with their own ijtihâd. For this reason, it is not right to blame any of them. However, Hadrat 'Alî and those who followed him, because their ijtihâd agreed with his, found out what was right; those who were against them erred in their ijtihâd. But they cannot be slandered because of their erring in ijtihâd. Those who erred received one thawâb. Those who found out what was right received ten thawâbs. It is not right even to say they erred. Those who erred should also be remembered in good terms. This means to say that a person who dislikes Hadrat Mu'âwiyya 'radiy-Allâhu 'anh' and utters terms of abuse about him cannot be in the Ahl as-sunnat wa-l-jamâ'at, even if he has a good opinion of all the rest of the Sahâba and loves them. Even the Shi'îs do not like such a person. For, the Shi'îs' liking a person requires his being hostile against the three Khalîfas and swearing at them. Such a person, therefore, is neither Sunnî nor Shi'î. He must be in a third madhhab.

[A good and correct understanding of the disagreements among the Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'în' requires reading books on credal matters and which explain all the particulars clearly and one by one. We should not believe in recently written histories, incoherent, unsound articles, encyclopedias or magazines!

It is appalling to see what Cevdet (Jawdat) Pasha says in his book **Qisâs-i anbiyâ** (History of Prophets): "Upon seeing that his own government was weakening and Mu'âwiyya's power increasing, Hadrat 'Alî began to feel sorry and worried, and started pronouncing maledictions against Mu'âwiyya and six others. And, hearing of this, Mu'âwiyya also uttered maledictions against Hadrat 'Alî, Ibni 'Abbâs, Hasan and Husayn." While narrating the events of Camel and Siffîn, he uses unbecoming terms about some Sahâbîs ''alaihim-ur-ridwân'. Also, Shamsaddîn Sâmî, in his book **Qâmûs-ul-a'lâm**, shows disrespect toward Hadrat Mu'âwiyya and some other Sahâbîs by uttering such sentences as a Muslim could not utter about them. His showing such disrespect is not so surprising. For, he shows disrespect

toward Allâhu ta'âlâ, too, in his book entitled **Toprak**. He does not hesitate to demote Allâhu ta'âlâ to the low grade of a slave, a substance. But Cevdet Pasha's credulity in believing in the Abbâsîd histories and the Râfidî books astonishes us. For, his **Qisâs-i anbiyâ** is a dependable and valuable book which narrates Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' life and Islamic history in detail and explicitly and which is known to be true. It ranks first among the books to be recommended to those who would like to learn Islamic history. He also writes reasonably and correctly about the combats among the Sahâba ''alaihim-ur-ridwân' and their reasons. For example, he says on the 438th page: "Abruptly, the danger of apostasy grew great. Terror was everywhere. The officials in Yemen and in other places began to return, bringing bad news with them. The Muslims were all confused like a flock of sheep caught by heavy rain in a dark night. Compared with the number of renegades, the Muslims were very few. But Rasûlullah's Khalîfa resolved never to change the improvements of the time of sa'âdat (Hadrat Muhammad's time), and to fulfill Rasûlullah's intentions. He resigned himself to fighting the renegades. He sent troops everywhere. Making a vehement night attack on the enemy who had been getting ready to attack Medina, he fought until morning. He dispersed them all. He mounted his camel and together with his soldiers meant to leave for a war against those disbelievers who were far away. But Hadrat 'Alî 'radiy-Allâhu 'anh' held the halter of the Khalîfa's camel, and said, 'O you, the Messenger's Khalîfa! Where are you going? Let me repeat to you what Rasûlullah told you during the war of 'Uhud. That day he said to you, **"Put your sword back into its sheath! Don't burn us with your death!"** I swear by Allah that if something should happen to you the Muslims will never be put in order after you.' All the Sahâba affirmed Hadrat 'Alî 'radiy-Allâhu ta'âlâ 'anhum ajma'în'. Upon this Hadrat Khalîfa went back to Medina.

"See their love for each other, especially soon after their harsh talks during the Khalîfa election! Lion of Allah, Hadrat Alî, who would never submit himself to anybody, and who had delayed the voting for Hadrat Abû Bakr because he had not been invited to the Khalîfa election, was now preventing him from going out for war. If his heart bore a tiny mote of grudge against him he would think, 'Let the Khalîfa go away for war. I will take his place if something bad happens to him,' or at least it would not interest him that he was going.

"And such a high person as Abû Bakr 'radiy-Allâhu 'anh' who

would never hesitate to give away his life for the sake of Islam, would obviously never listen to anybody's request to give up as he was leaving for such an important act of worship as jihâd, but now he changed his mind only because, no doubt, he believed in the rightness of Hadrat Alî's opinion and word and listened to him. Hence, it is understood that the thoughts and the talks of all of them were intended to serve the Islamic religion 'radiy-Allâhu ta'âlâ 'anhum ajma'în'.

"If those eccentric people who think and write that some of the Sahâba 'radiy-Allâhu ta'âlâ 'anhum ajma'în' were fond of the world studied these examples of their behavior with attention, they would secure themselves against the sin of having an ill opinion of these great people."

In order to ingratiate themselves with Sultans and to obtain property and posts, the Abbâsid historians did not hesitate to distort the facts or to falsify the written accounts of events, and they began to ruthessly slander the Umayyads. Because the Abbâsid Khalîfas were hostile against the Umayyads, the historians, in order to obtain worldly advantages, sacrificed knowledge for the sake of politics. The Ottomans being closer to the Abbâsids with respect to time and being their neighbor in respect of land, ignorant historians translated the Abbâsid histories word for word; even Cevdet (Jawdat) Pasha could not avoid this trend. Historians, on the one hand, the Shi'îs, on the other hand, who were the dregs of Shah Ismâ'il's routed army and who took refuge in the dervish convents, imbued the Turks with Râfidism and with hostility against the Sahâba. The only people to escape the calamity were those who had learned the truth of the matter from books written by Ahl as-sunnat savants. May Allâhu ta'âlâ help people who are on the right way! Âmîn.

It is written in **Maraj-ul-bahrayn**[1] that Hakîm bin Tirmuzî says, "Although there had been an increase in my knowledge, in my good deeds and in my struggling for Islam as I became older, I could no longer find any of those nûrs and effects which I had attained in my youth. This is something which I could not understand until recently, when it was inspired into my heart that because the time of my youth was closer (than now) to the time of Hadrat Muhammad the state which I was in then was higher."

---

[1] Written by Rukn-ad-dîn Cheshtî (or Chashtî) bin Shaikh bin 'Abd-ul-Quddus bin 'Abdullah 'rahmatullâhi ta'âlâ 'alaih' (d. 983 [1575 A.D.]).

Since the times closer to that time are so valuable, we should realize how valuable that time itself was. It is for this reason that it is written in **Qût-ul-qulûb**:[1] "To see that blessed face of Rasûlullah's once, or to sit in his presence only for a while, makes one attain such blessings as cannot be obtained in halwats or arbaîns, which means mortification of the flesh for forty days, at other times." Also the great Walîs who were matured at other times were promoted by receiving fayd from the spiritual sohbat of Rasûlullah.]

30 — SECOND VOLUME, 99th LETTER

This letter was written to Sayyid Muhammad Nu'mân 'rahmatullâhi ta'âlâ 'alaih'. It explains why some Awliyâ, while making progress on a path of Tasawwuf, see themselves in the grade of the Sahâba, why so many calamities and sufferings befell Prophets in the world, and gives information on 'adam, Fanâ and Baqâ:

Bismillâhirrahmânirrahîm. Hamd be to Allâhu ta'âlâ. Salâm to those slaves of His whom He has chosen!

Question: As a sâlik makes progress along a path of Tasawwuf, he sometimes visualizes himself sharing the same grade with the Sahâba, who are superior to him according to the unanimity (of the Islamic scholars). He even sees himself at the grade of Prophets. How does that happen? Some people think that the sâlik says he is at the grade of the owners of those ranks. So they do not believe what the sâlik says. They even censure him. What is its reason?

Answer: Low people ascending to grades occupied by high people is like poor people going to the doors of the rich or to the homes of the owners of favours, asking for what they need from them, and attaining their favours. Those who think that such people's going up to those grades means to become equal to the owners of the grades must be ignorant. This promotion of theirs is sometimes intended for them to see the grades and yearn for them. It is like going to see the palaces and villas of sultans and princes in the world. It would be idiocy to think that such people have become equal to sultans and princes. Servants enter their master's

---

[1] Written by Abû Tâlib-i-Mekkî (or Makkî) 'rahmatullâhi ta'âlâ 'alaih' (d. 386 [996 A.D.], Baghdâd).

private rooms to serve them. Their approaching the sultans is intended to sweep and dust their rooms.

Sufferings shower upon the afflicted from every direction.

Some people look for a pretext to blame or slander a poor person. May Allâhu ta'âlâ give them reason! They should have looked for a way to protect a lonely dervish from slander and calumny. They should have striven to protect a Muslim's chastity and honour.

Those who calumniate the sâliks who are made to ascend to those grades may be of two groups:

If they say that the sâlik thinks that he is equal to the owners of the grades, they have deemed the sâlik as a disbeliever, a zindîq. For, if a person considers himself equal to Prophets, he becomes a disbeliever. It has been communicated by the Sahâba and the Tâbi'în unanimously that the Shaikhayn [Abû Bakr and 'Umar] ''alaihimurridwân' are superior to all other Muslims. Our religious imâms write this unanimity in their books. One of them is Imâm-i Shâfi'î 'rahmatullâhi 'alaih'. In fact, all the Sahâba-i-kirâm are superior to all other Muslims who came after them. For, no superiority can equal the superiority attained in the sohbat of the Best of Mankind. In that age when Islam was so weak and Muslims were so few, a minimal effort made by the Sahâba to strengthen Islam and to help the Master of Prophets ''alaihi wa 'alaihim-us-salawât-u-wa-t-teslîmât' was given so much thawâb that others cannot get that much thawâb even if they spend all their lives with austere riyâdhât[1] and heavy mujâhadhât[2] and by worshipping all the time. For this reason our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"If any one of my Ummat gives alms in gold as big as 'Uhud mountain, he will not attain so much thawâb as that which is given for my As'hâb's alms of one mudd of barley."** [One mudd is equal to two ritls; one ritl is a hundred and thirty dirham-i shar'î. One **dirham-i shar'î** is 3.365 grams. One mudd is a unit of weight which weighs 875 grams.]

The reason why Hadrat Abû Bakr Siddîq 'radiy-Allâhu 'anh' is the highest of the Ummat is because he was ahead of others in

---

[1] Riyâdhât is the plural form of riyâdhat, which in turn means not to do what one's nafs desires.

[2] Mujâhadât is the plural form of mujâhada, which means to do what one's nafs is against doing.

being converted to Islam, in sacrificing most of his property and his life, and in every kind of service. The tenth âyat of **Hadîd Sûra** which purports: **"There is a higher grade for a person who sacrificed his property and who performed jihâd before the conquest of Mekka than the grade which is for a person who gave away his property and who made jihâd after the conquest. Allâhu ta'âlâ has promised them all Paradise,"** was revealed to praise Hadrat Abû Bakr. Taking the virtues and events into consideration, some people hesitate to admit that he is the highest. They do not know that if virtues and wonders were the reasons for superiority, any Muslim who had many virtues and wonders would necessarily be superior to their own Prophet who did not display so many wonders. This means to say that the mystery, the reason for superiority is something other than virtues and wonders. According to this faqîr, the reason is to be ahead of others in strengthening Islam, in helping Allah's religion by sacrificing one's property and life. He who is ahead of the whole Ummat will certainly be superior to them all. Anyone who is ahead will be superior to those following him. People who are ahead are the religious masters, teachers of those who follow them. People who follow are illuminated with the nûrs of those who precede them and benefit from their barakats. In this Ummat, after our Prophet ''alaihi wa 'alâ âlihissalawâtu wassalâm', the next owner of this fortune, of this happiness, is Abû Bakr Siddîq 'radiy-Allâhu 'anh'. For, he is ahead of the leaders in strengthening Islam, in sacrificing his property, performing jihâd, struggling hard for helping the highest of Prophets ''alaihim-us-salawât-u-wa-t-teslîmât' at the sacrifice of his fame and honour. Then, he is higher than all others.

Our Prophet 'sall-Allâhu 'alaihi wa sallam' wished that Islam's exaltation and strengthening would be through 'Umar-ul-Fârûq. Allâhu ta'âlâ made him sufficient to help His beloved Prophet. He declared in the sixty-fourth âyat of **Anfâl Sûra: "O My Prophet! Allâhu ta'âlâ and those Believers who follow thee will suffice in helping thee."** 'Abdullah ibni 'Abbâs 'radiy-Allâhu 'anhumâ' said: "This âyat descended when 'Umar-ul-Fârûq became a Muslim." Then, after Abû Bakr Siddîq, he is the highest one. It is for this reason that the Sahâba and the Tâbi'în declared unanimously that these two were the highest. Hadrat 'Alî 'radiy-Allâhu 'anh' said, "Abû Bakr and 'Umar 'radiy-Allâhu ta'âlâ 'anhumâ' are the highest of the Ummat. He who thinks I am higher than they are is a slanderer. As slanderers will be beaten, I will beat him with a stick." I have explained these in detail in my other letters.

[Superiority of these two is explained in detail in the book entitled **Qurrat-ul-'aynayn** and in the English book entitled **Sahâba 'The Blessed'**.]

It is idiocy to consider oneself equal to the Sahâba 'radiy-Allâhu ta'âlâ 'anhum'. It is ignorance to liken oneself to the superior people who came earlier. Let us mention also that the superiority caused by the honour of being earlier is peculiar to those who attained the sohbat of the Best of Mankind in the first century (of Islam). This rule does not apply to the later centuries. Those who came in the later centuries may be superior to those who came in the centuries previous to them. In fact, of those who are in the same century, the later ones may be higher than the earlier ones. [The disciple may surpass his master.] May Allâhu ta'âlâ awaken their slanderers from the sleep of unawareness! It is so base, so abominable to gossip about a Muslim, to swear at him thinking that he is guilty. It is stubbornness, a grudge to say that a Muslim is a heretic or that he is a disbeliever through illusion or supposition. Those who commit such slanders without any grounds become heretics; they become disbelievers. A hadîth-i-sherîf states that this is so.

Let us resume our subject. Let us explain the second group of people who speak ill of the sâliks.[1] They do not say 'disbelievers' or 'heretics' about those sâliks who say that they are in those grades, yet one of the two possibilities may be the case: they say that the Sâlik is a liar. This means to think ill of a Muslim and is harâm. But if they believe what he says and know that he does not claim to be equal to the great, there will no longer be any reason for their slandering him. Why do they swear at him, then? True kashf should be interpreted in a good sense. Owners of true kashf should not be blamed, and bad and ugly words should not be said about them.

Question: Suppose those who gossip about him said, "Why should the sâliks reveal that state of theirs which will cause fitna and gossip?"

Answer: Great men of Tasawwuf 'rahmatullâhi ta'âlâ 'anhum ajma'în' have divulged such states of theirs often. In fact, it has become a custom. They have divulged such states of theirs with good intentions, for honest purposes. Its reason sometimes is that they want to find out if such doubtful states of theirs are right or wrong by divulging them to their murshids. And sometimes they

[1] Muslims who make progress along one of the paths of Tasawwuf.

have divulged them in order to encourage youngsters. And sometimes, without any reason whatsoever, they only blurt them out inadvertently, which happens during the spiritual intoxication on a path of Tarîqat. He who divulges such states for fame, in order to advertise himself, is a liar. If he undergoes such a state, it is harmful to him; it is istidrâj.

Question: Prophets ''alaihim-us-salawât-u-wa-t-teslîmât' and the Awliyâ ''alaihim-ur-ridwân' have always lived with hardships and calamities. In fact, it has been stated: **"Disasters and troubles befall Prophets most. Next they befall the Awliyâ, and then people who are like them."** On the other hand, the thirtieth âyat of **Shûrâ Sûra** purports: **"The disasters which befall you are punishment for your sins."** According to the âyat, a multitude of disasters signifies a multitude of sins. Those who are not Prophets should suffer more adversity. Why does He send calamities and difficulties upon people whom He loves? How can people who are beloved to Him be in difficulties and problems while His enemies are in comfort and blessings?

Answer: The world was not created for pleasures, for enjoyments. It is the next world which was created for such purposes. This world and the next are opposites. To please one of them will offend the other. In other words, to look for pleasures in one of them will cause you to suffer difficulties in the other. Then, people who have had many benefits in the world [if they do not fulfill the gratitude for them] will fear much and will suffer many hardships in the next world. Likewise, a Believer who has suffered much in the world [although he has done his best to keep away from dangers] will attain many blessings in the next world. The world's life, when compared with the long duration of the next world, is not even a drop of water compared with something endless? So, pitying His beloved ones, He makes them suffer hardships for a few days in the world so that they will attain endless blessings. Playing tricks on His enemies, He gives them a little gain, and thus drags them towards bitter pains, a case which is called istidrâj.

Question: A poor disbeliever suffers hardships in both this world and the next. The difficulties which he suffers in the world will not cause him to attain benefits in the next world. What is its reason?

Answer: The disbeliever is Allah's enemy. He must be tormented eternally. Not to torment him in the world, to let him live as he wishes, means a favour, a pleasure for him. It is for this

reason that it has been stated, **“The world is disbelievers’ Paradise.”** Not only are favours done to some disbelievers by not tormenting them in the world, but also they are given additional blessings and favours. To others favours are done by only not tormenting them, although they are not given any blessings in addition. There are always hidden ultimate divine causes, useful reasons in these cases.

Question: Allâhu ta’âlâ is Almighty. If He gave His beloved ones blessings and benefits in both this world and the next, and if the advantages He gave them in the world did not cause them to suffer sorrows in the next world, would it not be better?

Answer: There are various answers to this:

Answer 1: If they did not suffer cares and disasters in the world, they would not appreciate the endless favours in Paradise, nor would they appreciate the blessing of endless comfort and health. He who does not suffer hunger will not get pleasure from eating. He who does not suffer difficulties will not appreciate comfort. To give them hardships in the world is sort of intended to increase the eternal flavour. These hardships are blessings, and the blessings given to the great are guised in adversity in order to test ignorant people. What is represented as problems to aliens is blessings to the beloved ones.

Answer 2: Disasters, hardships are problems to the ignorant, yet anything coming from the Beloved tastes sweet to those great people. As they take pleasure from the blessings, likewise they take pleasure from the hardships. In fact, being the Beloved’s wish, with which their own desires have not been mixed, the problems taste sweeter. Such flavour cannot be found in the blessings. For, the blessings contain the desires of their nafs, too. When a calamity befalls them, their nafs weeps, moans. Those great people like the adversities more than the blessings. The adversities taste to them sweeter than the blessings. The flavour which they taste in the world originates from calamities and disasters. If it weren’t for hardships and disasters in the world, the world would mean nothing to them. If it weren’t for the world’s painful events, the world would look empty and nonsensical to them. Translation from a Persian poem:

My purpose in loving you
Is to taste cares and sorrows.

Were my wish not so; well,
The world has many other tastes.

Then, Allah's lovers are in pleasures and are happy in both this world and the next. The pleasures which they get from hardships do not detract from the pleasures of the next world. What eliminates the pleasures of the next world is the kind of flavour which is yearned for by the ignorant. O our Rabb (Allah)! What a great favour it is which Thou doest to Thine lovers! The blessings which Thou givest to others are Thine compassion to them, too. And what is trouble, pain to others is, again, a blessing to them. Others become happy when the blessing comes. But these great people are happy both in favours and in difficulties. For, they do not care if the deed is beautiful or ugly. What they care for is the beauty of the One who does the deed. He is the most beautiful of the beautiful. Since He Who does the deed is beloved, His deed is beloved and tastes sweet, too. Because everything in the world is the deed of the beautiful Maker, no matter if it causes harm and trouble, it is for them what they love and desire. It tastes sweet to them. Yâ Rabbî! What kind of favour and blessing is it that Thou sendest these secret and valuable gifts to Thine lovers without letting the outsiders know of them! Making them content with Thine Wish every moment, Thou keepest them in pleasures and flavours! What Thou sendest as affliction, shame and disgrace to others, is beauty, perfection to them. Thou hast placed their wishes in those things that are not wished for. Contrary to what Thou doest to others, Thou hast made their tastes and pleasures in the world a means for increasing their grades and pleasures in the next world. This is a great favour from Allâhu ta'âlâ. He gives it to whomever He likes. Allâhu ta'âlâ is the owner of great blessings.

Answer 3: This world is a place for testing. Right is mixed with wrong and the right are mixed with the wrong here. If He did not give hardships and cares to His beloved ones, if He gave them only to His enemies, the beloved, being distinguishable from the enemies, would be known. There would be no use in testing. But it is necessary to believe without seeing. All the happiness of this world and the next are dependent upon believing without seeing. This fact is communicated in the twenty-fifth âyat of **Hadîd Sûra**: **"Allâhu ta'âlâ, in order to know those who help His Prophets without seeing..."** This means to say that by showing His beloved ones in cares and difficulties, He has camouflaged them from the eyes of His enemies. Thus, the world has become a place for testing. His beloved ones are in disasters outwardly, but in actual fact they are in pleasures and flavours. Hence, the enemies are suffering loss and harm.

So was the case with Prophets fighting the enemy in holy wars. The Holy War of Badr was won by the Muslims, while the Holy War of 'Uhud was won by the unbelievers. Allâhu ta'âlâ states this fact in the hundred and fortieth âyat of **Âl-i 'Imrân Sûra**.

Answer 4: Yes, Allâhu ta'âlâ is Almighty. He can give His beloved ones comfort in both this world and the next. But His 'âdat is not so. He likes to hide His power under His hikmat and 'âdat. He has hidden His deeds, His creating, under causes. Then, because the world is the opposite of the next world, His beloved ones should suffer hardships in the world so that they will attain the next world's blessings. [Those who are beloved to Allâhu ta'âlâ take measures against hardships, disasters and dangers. They try to avoid them. It is the Prophets' sunnat to avoid things that are unendurable. They take pleasure from hardships which befall them despite precautions. It is a high grade to take pleasure from disasters. It is something which can be done by very few distinguished people.]

Main answer: The reason why hardships and disasters befall a person is because he has sinned. Yet the troubles and disasters cause the sins to be forgiven. Then, the beloved ones should be given many troubles so that they will be purified of their sins. [To forgive the sins of His beloved ones, Allâhu ta'âlâ afflicts them with misfortunes and disasters. When you do tawba and istighfâr, your sins will be forgiven. Then there will be no reason for the coming of misfortunes and disasters, and the misfortunes that have already come will go away. Then, you should say (the prayer of) Istigfâr[1] very often in order to secure yourself against misfortunes and disasters.] We should not think that the sins of the beloved are like the sins of enemies. "What the good look on as doing good is sinning to the beloved," has been said. Their sins, many as they may be, are unlike others' sins. They are similar to forgetting or erring. They have not been committed on purpose, by intent. The hundred and fifteenth âyat of **Tâhâ Sûra** purports about Hadrat Adam ''alâ nabiyyinâ wa 'alaihissalâm': **"We had told Adam. But he forgot. He did not commit on purpose, deliberately."** Then,

---

[1] The prayer of Istighfâr is as follows: "Astaghfirullâh al-'adhîm al-ledhî lâ-ilâha illâ Huw-al-Hayy-al-Qayyûm wa atubu ilayh." Its short form, "Astaghfirullah," which every Muslim should say as often as possible daily, will both cause forgiveness of sins and avert disasters. Its worldly effect, the latter one, has been experienced by many Muslims.

disasters’ and hardships’ befalling the beloved shows that their sins are being forgiven to a large extent. It does not indicate that their sins are many. Showering disasters on His beloved ones, He forgives their sins and purifies them. Thereby, He protects them from the disasters of the next world. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ was about to die and was suffering immense pains, and Hadrat Fâtima ‘radiy-Allâhu ’anhâ’, who loved and pitied her father very much and about whom the Prophet ‘sall-Allâhu ’alaihi wa sallam’ had said: **“Fâtima is a part from me,”** was writhing, too. Upon seeing his daughter in this state, he stated to console her: **“This is the only trouble which your daddy will ever suffer. He will no longer see anything unpleasant!”**

It is such a great blessing that the very bitter torments in Hell are eliminated with a few days’ trouble and that causes are sent in the world to clear away sins. He postpones the accounting of others’ sins until the next world. Then, He should place many calamities and disasters upon the beloved ones in the world. Others are not worthy of this blessing. For, they commit sins but do not entreat Him or hang their heads in shame or trust themselves to Him. They commit sins without feeling shame, deliberately and intentionally. In fact, they sin insistently. In fact, making fun of Allah’s âyats, they go unbelievably too far. Penalty varies depending on the gravity of the crime. If the crime is small and the guilty one hangs his head in shame and entreats, the crime may be forgiven through worldly hardships. But if the crime is big and heavy and the guilty one is stubborn and apathetic, his penalty in the next world should be endless and extremely bitter. The thirty-third [33] âyat of **Nahl Sûra** purports: **“Allâhu ta’âlâ does not treat them unjustly. They have done injustice to themselves and deserved heavy penalties.”**

[**Sin** means not to do Allah’s commandments and not to avoid His prohibitions. Commandments and prohibitions are for Muslims, for those who have îmân. He has not honoured those who have no îmân, disbelievers, with commanding them or making them worship. Like animals, they do what they wish, and it is not considered as a sin. They are not tormented in the world for not worshipping, for sinning; they get every kind of blessing; they obtain what they wish and work for. Only, the cruel ones, those who torment creatures have their nemesis in the world. Disbelievers have been commanded one thing only, they have been asked to do one thing only. This one thing is having îmân, embracing Islam. Disobeying this one command, disbelievers have

committed only one crime. Yet, it is the gravest crime. The penalty for the crime is very great, very bitter, and endless. There cannot be such a penalty in the world. This endless penalty will be given to them in the next world, in Hell.]

You say that ignoramuses, idiots make fun [of people who perform namâz, who fast and obey Islam. They call them retrogressive, you say.] You say that they say, "Why does Allah send disasters, misfortunes upon His beloved ones? Why doesn't He send them goodness and blessings. [We are not obeying His commands. Why doesn't He punish us! Aha! We are comfortable, we are amusing and enjoying ourselves and making merry as we like, getting the world's delicacies through tricks and lies. You are wasting time performing namâz and fasting, keeping away from worldly pleasures and living in straits! In addition to these difficulties, your Allah is sending disasters, calamities upon you. If Islam were a way of happiness, you would live more comfortably, better and more happily than we do."] Thus, with such despicable waffles, they deny these beloved slaves of Allâhu ta'âlâ.

Disbelievers did say so to the Best of Mankind, too. It is purported in the seventh âyat of **Furqân Sûra: "The disbelievers said, 'What kind of prophet is this? He eats, drinks, and goes about in the streets as we do. Were he a prophet, angels would come to him, help him, and they, too, would warn us and threaten us with Hell. Or he would be sent treasures of money, or he would have orchards, farms, and would eat whatever he liked...' "** Such words are said by those who deny the Hereafter, Paradise and Hell, and who are short-sighted. Will a person who knows that the blessings in Paradise and torments in Hell are endless ever mind a few days' disasters and hardships in the world? Thinking that these problems will cause endless happiness, he meets them as blessings. He takes no heed of what the ignorant say. Anxiety, calamities, disasters are the unerring witnesses of love. What difference does it make if idiots do not understand this. The best to do is not to talk with such ignoramuses [not to listen to their radios, not to see their motion pictures, newspapers and books].

Answer 6: Hardships are the Beloved's lasso. [It is a lasso thrown by the Beloved One to pull the lover to Himself.] It is like a whip protecting the lovers from looking at things other than the Beloved One. It makes the lovers return to the Beloved One. Then, anxiety and disasters should be sent upon the lovers. Disasters protect the lovers against the sin of being fond of things other than the Beloved One. Others are not worthy of this

blessing. They pull the lovers to the Beloved One by force. They pull the beloved ones through anxiety and disasters. And the disliked ones are let free like vagabonds. Among them, a person who is worthy of endless bliss will come round to the right course by himself, will strive hard, thus attaining favour and blessing. Let a person who will not do so think of what is going to happen to him!

As is seen, disasters will come abundantly upon the chosen ones. Not so many of them will come upon people who strive and struggle. It is for this reason that our Prophet ‘’alaihi wa ’alâ âlihi-s-salât-u-wa-s-salâm’, leader of the selected, loved and honoured best by the liked and loved, stated, **“No other prophet suffered as much as I have.”** Then, adversities and disasters are such a skilled guide that they will unerringly make the lover attain the Beloved One. They protect him from being blemished by looking at things other than the Beloved One. It is surprising that, if the lovers have treasures, millions, they will give away all of them to buy adversities and disasters. And he who knows nothing of divine love will spend millions to rid the adversities and disasters.

Question: Sometimes a beloved one becomes sorry when disasters and hardships come upon him, a case which shows that he dislikes them. What is its reason?

Answer: That kind of sorrow and reluctance is in appearance. It originates from his nature, from his construction. There are benefits in this reluctance. For, if it weren’t for this reluctance one could not be hostile or fight against one’s nafs. The trouble which our Prophet ‘sall-Allâhu ’alaihi wa sallam’ was seen suffering when he was about to die was the final parts of the jihâd against the nafs. Thus, even his last breath was given out struggling against the enemy. Hence, he performed the most vehement struggle. He got rid of his human attributes which existed in his nature. He brought his blessed nafs round to complete obedience, to real pacification.

Then, trouble is the broker of the market of love. What business will a person who has no love have with the broker? What use will the broker be to him and what value will the broker have in his eyes?

Answer 7: Another reason why disasters are sent is to distinguish the true lovers from those liars who pretend to love. A true lover takes pleasure from disasters, he becomes happy. But a liar feels pain, complains. If he has tasted love, he does not feel real pain. His suffering is in appearance. Lovers distinguish these two kinds of pain from each other. For this reason, “A Walî will

recognize a Walî," has been said.

Question: Again, you ask: 'Adam means nonexistence in every respect. It has no connection with existence. Then, how is it possible that 'adam exists in mind, in knowledge? How can something existing in mind go out of imagination?

Answer: Yes, 'adam means nonexistence. But all creatures were made from it; owing to its serving as a mirror, everything came into being. The appearances of Allah's Names in the 'Ilm-i ilâhî were reflected in the mirror of 'adam, divided it into 'adams and caused it to exist in knowledge. Thus 'adam, escaping nonexistence in every respect, became the origin of creatures. These creatures exist outside of knowledge, too. They are at the grade of sense and illusion. They do not cease to exist when sense and illusion cease to exist. In fact, they may be said to exist outside. Why should you marvel at this progress of 'adam? All the events of this universe are based on 'adam. We should realize the greatness of the power of Allâhu ta'âlâ, who has based the universe on 'adam. He has manifested the perfections in the existence through its defects. The reason for 'adam's progress is obvious. For, the appearances of the Names and Attributes of Allâhu ta'âlâ in the divine knowledge are seated in its room. They lie with it in its bed. It has found a way that leads the appearances, the shades to the real origin. Blind hearts will not see this. **"Our duty is to guide those who want to find the way to Allâhu ta'âlâ."** The words 'illusion' and 'imagination' made you doubt. Do not marvel at 'adam's progress! For, not every event or deed in this universe is outside knowledge or outside imagination. But there is a difference between one imagination and another. Being at the grade of imagination is different from coming into being in imagination. The being at the grade of the imagination is a real being. In fact, it may be said to be a being outside. But a being which has occurred to imagination is not so. It is not so permanent. I wrote some of 'adam's talents. Amîr Muhibullah took one copy with him. Just read it if you want to know!

Question: You ask about Fanâ and Baqâ.

Answer: I have written about them in my various letters and booklets. If there are any unintelligible places left, we have to see each other, sit together to understand them well. Their essential explanation will not go into writing. Even if it went into writing, it would not be right to write. For, who on earth would comprehend, understand them? Fanâ and Baqâ are shuhûdî, not wujûdî; [In other words, Fanâ is to deem oneself as nonexistent. It is not to

cease to exist. And so is Baqâ.] Man, who is nothing, cannot become Allah. He does not unite with Allah. Man is always man. And Allah is always Allah. If a person supposes that Fanâ and Baqâ are wujûdî and, removing man's ta'ayyun-i wujûdî, says that man will unite with the real being who is free from ta'ayyun and from likeness and that man himself will cease to exist and then will exist eternally with Allah, he becomes a heretic. To say that man will get rid of all dependencies and bonds and will unite with the independent, like a drop of water leaving its place and dropping into the sea, means to be a heretic. We trust ourselves to Allah's protection against such a rotten belief. **Fanâ** means to forget everything other than Allâhu ta'âlâ, not to set one's heart on others and to purify one's heart of all one's wishes. Being a born slave consists of these. And **Baqâ** means man's adapting himself to Allah's will and adapting his wishes to Allah's wishes.

Question: You mention the seyr [walking] above the enfus (inside man). What seyr is this? The seyr in the ten grades of 'âlam-i khalk and 'âlam-i emr and the seyr of hey'et-i wahdânî are the seyr inside the enfus. Then, what seyr is the seyr which is outside the enfus? What kind of progress is it?

Answer: Enfus (inside man), like âfâq (outside of man), is the shade, image of names. If, through Allah's grace, the shade forgets about himself and returns to his origin and begins to love his origin, he finds himself as his origin, as is stated in the hadîth, **"Everyone will be together with whomever he loves."** He deems his existence as the existence of his origin. This origin also has an origin. From the first origin he passes to the second origin. He finds himself this second origin. Thus, he moves forward from one origin to another. This seyr is a journey which is above the âfâq and the enfus. Some called the seyr-i enfusî **seyr-i fillâh**. The seyr which we are explaining is different from the seyr which they talk about. For, their seyr is husûlî, whereas this one is wusûlî. We have explained the difference between husûl and wusûl in our various letters.

Question: You ask us to explain that Allah's Person, Attributes and Names are quite near?

Answer: Answering this question requires our seeing each other and talking. It will not be right to write. Written, it will be unclear. It might be understood, but not certainly. It will be very useful if it is talked over in person. [See first fascicle, 45th chapter, letter no: 3-1.]

Question: You ask about the kamâlât-i nubuwwat (perfections

in prophethood). “Fanâ, Baqâ, tajallî and mabada’iyyat-i ta’ayyun are all perfections in Wilâyat. What signifies the sayr in the kamâlât-i nubuwwat?” you say.

Answer: During the ’urûj, while making progress, if there are differences, if one passes from one origin to another, such perfections are all in Wilâyat. If there is no difference left, if everything has become the same, one has been initiated into the perfections at the grade of prophethood. There is wideness at this grade, too, yet it is a different type of wideness. There is difference, too, yet it is a different type of difference. We could write no more, nor would it be understood if we did.

You ask about some of the mysteries in namâz. I shall answer it some other time.

I have written a little in response to your complaint about the people of our time. Please ask no more. Pity this faqîr!

Yâ Rabbî! Forgive us our sins and our defects in doing your commandments. Do not let us deviate from the right way! Help us against disbelievers, yâ Rabbî! Âmîn.

Have you received, through your heart, the news that from the yektâ cometh?
Have you heard the true legend that from Yûsuf and Zuleyhâ cometh?

Haven’t this love made your heart weep for long years on end?
What use, then, would direct news be to you that from Leylâ cometh?

Even mountains could not stand against the greatness therein;
Ask scholars about the news that from Sinai and Mûsâ cometh!

Like water, rub your face on soil, don’t ever be high and mighty;
Look downward if you wish to receive the news that from oceans cometh!

Myriads of hundreds of people are chattering about love;
Do not ask those lunatics about the news that from Mawlâ cometh!

Do not look to the philomel, if you plan to fall in love;
Ask the candle-moth about the news that from secret love cometh!

31 — INFORMATION ABOUT GENIES

The following article has been borrowed from the book entitled Kashkul, **by Sayyid ’Abdulhakîm Efendi ‘rahmatullâhi ta’âlâ ’alaih’, a professor of theology and Tasawwuf at Madrasatul-mutakhassisîn during the time of the thirty-sixth and the last Ottoman sovereign, Sultan Muhammad Wahidaddîn Khan**

‘rahmatullâhi ta’âlâ ’alaih’. Kashkul **has not been printed:**

Those who ask if there are genies should be answered immediately. For, it is very dangerous to doubt if there are genies. The following information, which I have derived from the dependable books of Islamic savants as an answer, should be read with attention and with reason and should be given fair thought so that it will be understood well.

Such (Arabic) words as jinn (genie), jinnat, jinân, jannat, jenân and jenîn, which are made up of the letters J and N, mean ‘covered.’ The place called ‘Jannat’ (Paradise) has been given this name because it is covered with fruits, flowers, odors. Lunatics are called ‘maj-nûn’ because their minds are covered. Night is called ‘junn-i layl’ because the dark has covered the daylight. And the creatures called ‘genies’ are called so because they are covered from our eyes. The word ‘jinn’ is the plural of the noun ‘jinnî.’ ‘Jinn’ means ‘jinnîs.’ ‘Peri’ is Persian for jinnî.

There are two kinds of creatures: visible and invisible. In addition, there are immaterial creatures which are without place. Imâm-i Mâwardî[1] says: “The genie is made of four basic substances: water, earthen substances, gases in the air and fire. Of these, fire consists of flames, light and smoke. There are believers and disbelievers and sinners among genies that are created from the flames of fire, and which are called mârij.” According to our recent scientific knowledge, these four basic substances consist of a hundred and five elements. Accordingly, all creatures are made from elements and they bear energy. Because we can see those beings that are in solid or liquid forms under normal physical conditions and also the coloured gases, things that are made from them are visible. For example, because solid substances and water are in the majority (more than seventy percent) in man, man is visible. So are plants and all animals.

Genies are made from air and fire. [The flames of fire are invisible. Because the solid substances in it are lighted by heat, they look bright.] Therefore, genies are invisible, too.

The flame is of two parts: one of them is zulmânî [invisible]. The other is nûrânî [which is invisible, too]. Genies are created from the zulmânî part and angels from the nûrânî part. Men are created from earthen substances, but Allâhu ta’âlâ has changed

[1] ’Alî bin Muhammad Mâwardî ‘rahmatullâhi ta’âlâ ’alaih’ (364 [974 A.D.], Basra – 450 [1058], Baghdâd).

these substances into organic forms and organs, into flesh and bones. Likewise, in angels and genies the flame has changed into a latîf (fine), particular form that can take any shape.

The description of genies: genies, that is, perîs, are the substances made from the flames of fire and can take any shape.

But angels are luminous substances. They can take various shapes. Angels and genies are closer with respect to their creation. Angels are noble, dear. Genies are despicable, unworthy. In angels the luminous part is in the majority and in genies the flame substance is in the majority. Certainly, nûr (light) is better than zulmat. The approximity of angels to genies is like the nearness of man to animals. The higher ones of men are more valuable than angels, and genies are more valuable than animals.

Most Islamic savants said that angels are objects. And this is the truth of the matter.

A person who denies the existence of angels becomes a disbeliever. He who denies the fact that they are objects does not become a disbeliever, but he becomes a holder of bid'at.

Also, a person who denies the existence of genies becomes a disbeliever. A part of ancient philosophers, the majority of the group of Qadariyya [Mu'tazila] and zindiqs denied genies and satans. They said that genie meant an intelligent person, a genius, and satan meant an evil person. A person who does not read Islamic books or know of the words of Islamic savants will certainly not believe. But it is something astonishing that while the fact is clearly stated in the Qur'ân al-kerîm and despite the great number of books written by great men of Islam, the Qadariyya group do not believe it. For, these people claim that they obey the Qur'ân al-kerîm. This comes to mean that theirs is a limited version of obedience. However, genies' existence is not unreasonable. That is, it is not something which mind would not admit. For, it is not something beyond the power of Allâhu ta'âlâ. Today, scientists, people of wisdom and faith do not deny the things about which mind does not say impossible. The facts that are stated in the Qur'ân al-kerîm should be interpreted with the clear and common meanings of the words. Shaikh-i akbar [Muhyiddîn-i 'Arabî] proves the existence of genies through the following âyat-i-kerîmas:

1 — The fifty-sixth âyat of **Zâriyât Sûra** purports: **"I have created men and genies only so that they would know, obey, and worship Me."**

2 — The seventy-fourth âyat of **er-Rahmân Sûra** purports that genies will enter Paradise.

3 — The thirty-first âyat of **er-Rahmân Sûra** purports: **'Thaqalayn,'** which means **"O men and genies."** Such names as Rasûl uth-thaqalayn, muftiy-uth-thaqalayn and ghaws uth-thaqalayn, [that is, the Prophet, the Muftî, the Walî of men and genies], show that genies exist.

All disbelievers with heavenly books, fire-worshippers, idolaters, Buddhists, polytheists, most Greek philosophers, and great men of Tasawwuf believe that genies exist. The events experienced by Hadrat Suleymân also indicates the existence of genies.

People who give the âyats telling about genies different meanings in accordance with their own minds become apostates. The fatwâ written in the book entitled **Milel-Nihal**,[1] and also in the book entitled **Tarîqat-i Muhammadiyya**, which is written by Imâm-i Muhammed Birgivî 'rahmatullâhi ta'âlâ 'alaih', and the explanation in the commentary to the book entitled **'Aqâid-i Nasafî**[2] show that they become apostates. The fatwâ is:

"Âyats of the Qur'ân are to be given their overt, common meanings. People who contort these meanings and thus follow Bâtinîs [Ismâ'ilîs] become disbelievers."

The **Qul a'ûdhu Sûra** and the **Jinn Sûra** inform that genies exist.

[Some ignorant people suppose that genies are illusions and say that they do not exist; it is a worthless assertion. Illusions formed before eyes out of fear absolutely do not exist. To suppose that these illusions are genies means that one knows nothing of genies. Arguing that something does not exist requires, in the first place, knowing what it is. Without knowing what it is, it would be puerile to say that it does not exist. It would be out of place to call such people scientists. If something has been said to exist by all

---

[1] Written by Abul Fat-h Muhammad bin 'Abd-ul-Kerîm Shihristânî 'rahmatullâhi ta'âlâ 'alaih' (479 [1086 A.D.], Khorâsan – 548 [1154], Baghdâd).

[2] Written by Najm-ud-dîn Abû Haws 'Umar bin 'Abdullah Nasafî 'rahmatullâhi ta'âlâ 'alaih' (461 [1068 A.D.], Nasaf, Fâris, Iran – 537 [1143], Samarkand). Mas'ûd bin 'Umar Sa'd-ud-dîn Teftâzânî (or Taftâzânî) 'rahmatullâhi ta'âlâ 'alaih' (722 [1322 A.D.], Khorâsân – 792 [1389], Samarkand) wrote a commentary to that valuable book.

Prophets, especially if it is something that the best of Prophets’’alaihi wa ’alaihim-us-salawât-u-wa-t-teslîmât’ has informed about on various occasions, a man of knowledge would simply not deny its existence outright and by writing his sheer personal conjectures instead of hinging his argument on knowledge, mind, and experimentation. The only argument of those who deny genies, angels, Paradise and Hell, and even Allâhu ta’âlâ, is, “Who on earth has gone there and seen them? We would have seen them if they existed. It is idiocy to believe things that are not seen.” They think that mind should depend upon eyes, instead of eyes depending upon mind. However, mind is a power above the sense organs and a judge that distinguishes the right ones of the tangible things from the wrong ones. If men were dependent upon eyes and if the honour of humanity were measured with the power of the eyes, a cat, a dog or a rat would necessarily be more honourable, more valuable than man. For, these animals can see in the dark, but man cannot. Then, a person who is reluctant to believe what he cannot see reduces humanity to a level below that of animals. The fact, however, is that our sense organs are mind’s servants, tools. Mind is the commander, the ruler. Mind does not deny things that are not seen or heard, nor does it say nonexistent about those things whose nonexistence cannot be proved or understood. It is not reasonable to say that such things are nonexistent.]

Since the existence of genies is something which Islam has communicated clearly, he who denies it will go out of Islam, and none of his worships will be accepted.

Events showing the fact that genies cause harm to men, that they help them, and that they make them attain their wishes have been witnessed and reported by Muslims and disbelievers at various times. People who deny the fact, on the other hand, are very few. That is, they are only some quack philosophers plus a few people holding medical diplomas. Old, experienced doctors and scientists who have tasted the flavour of medical specialization today cannot dismiss the matter by saying that they do not exist, but they have had to follow Muslims. Ibni Sinâ,[1] the most famous doctor of Islamic world, influenced by Greek philosophers, did not get any share from Islam. Yet, while explaining the cerebral disorder called epilepsy in his book **Qânûn**, he refers to genies. He

---

[1] Avicenna.

says, for instance: “As diseases are caused by various substances, likewise there are diseases that are caused by genies, and such diseases are widely-known.”

[There was information about genies in each Prophet’s heavenly book. They used to act under the command of Suleymân ‘’alaihissalâm’. When Prophet Idrîs ‘’alaihissalâm’[1] was taken up to Paradise alive, people who loved him very much could not bear the grief of separation. Drawing pictures of him, they watched them. People who came after them thought that these pictures were gods. They made various statues and worshipped them. Thus, idolatry came about. Amr bin Luhay, who was the chief of the Huzâ’a government in Hidjâz a thousand years before our Prophet ‘sall-Allâhu ’alaihi wa sallam’, brought the religion of idolatry from Hidjâz to Mekka. People who worshipped idols heard voices from the idols. It was genies who entered the idols, which were statues, and spoke in them. It was heard from many idols that our Prophet had honoured the world with his presence and that Islam had commenced. It is written with details in the history book **Mir’ât-i Mekka**[2] that that event caused many people to embrace Islam. Satans can enter a living person, too. Affecting man’s sensory and motor nerves, they can make motion and voice. Man is unaware of the voice and motion produced through him. So, at one time in Rome and Budapest and recently in Adana, speaking children and invalids were seen. Because the genies who made them speak told about things in distant countries or in ancient times, some people thought that these children had two souls or they bore another person’s soul; that is, they thought it was metempsychosis. Our religion explains clearly that it is wrong to think so. Of old, soothsayers used to hear some things from genies and tell fortunes. Therefore, idolaters believed the existence of genies, and they dreaded them. Muslims did not learn the existence of genies by hearing it from idolaters. They learned it from the Qur’ân al-kerîm and from Muhammad ‘’alaihissalâm’. Contrary to idolaters, Muslims are not afraid of genies. In addition to the protecting angels who protect men against genies, they

[1] Enos, one of the grandsons of Shît (Seth) ‘’alaihis-salâm’, a son of ’Âdam ‘’alaihis-salâm’.

[2] The first part of the book **Mir’ât-i-Harameyn**, written by Ayyûb Sabri Pâsha ‘rahmatullâhi ta’âlâ ’alaih’ (d. 1308 [1890 A.D.]), one the admirals of the thirty-fourth Ottoman Pâdishâh and the ninety-ninth Islamic Khalîfa ’Abd-ul-Hamîd Khân II ‘rahmatullâhi ta’âlâ ’alaih’.

cannot do any harm to those who trust themselves to Allâhu ta'âlâ by saying âyat-i-kerîmas and prayers.]

As men were initially created from earth, likewise genies were created from flames. Genies, too, are either male or female. Information about their marriages, homes, eating, drinking, multiplying, dying, the facts that Muhammad ''alaihissalâm' is also their Prophet, that they listen to the Qur'ân al-kerîm and meet in the blessed cities of Mekka and Medina, that Rasûl-i akram 'sall-Allâhu 'alaihi wa sallam' recited the Qur'ân al-kerîm to them, that they perform acts of worship and give alms, that their good deeds will be given thawâb, that the disbelievers of genies will go to Hell and their Believers will enter Paradise and they will see Allâhu ta'âlâ in Paradise, the matters such as whether the namâz of those who perform namâz behind genies will be acceptable, whether the prayers of Friday or other prayers, in jamâ'at with them will be acceptable and that it is permissible for them to pass before a person performing namâz are written in various books. Our savants have various writings communicating that marriage between human beings and genies is permissible, that ghusl (ritual washing) is necessary when a male genie assaults a human woman, how the child born from the intercourse between a human being and a genie will be [e.g., Belqis, the Queen of Sheba], that it is permissible for a man to eat the animal (sheep, etc.) killed (in a manner prescribed by Islam)[1] by a genie, that genies ask questions to human savants and practise the fatwâs given by them, that they preach to human beings, that they recite poems to human beings, and that human beings hear them, that they teach human beings how to cure diseases and how to make medicines, that they fear human beings and obey them. These books indicate the existence of genies. How to take precautions against genies' harm to human beings, how to defend against genies' harm, that the inferior genies obey their superiors, that they do favours in return for men's favours and evil and harm in return for their harm, that they enter an epileptic person's body and the epileptic's actions and deeds are the genies' actions, that for curing such diseased people it is necessary to exchange questions and answers with genies, that genies make fun of human beings, that genies, like human beings, cause illnesses by evil eyes, that genies make wars, especially in the month of Ramadân they

---

[1] Please see the fourth chapter of the fifth fascicle of **Endless Bliss** how to jugulate an edible animal in a manner taught by Islam.

become excessive, that genies worship human beings, that they enter discussions with human beings on the question of whether some hadîths are sahîh (see kinds of hadîths in the sixth chapter of the second fascicle of **Endless Bliss**), that they informed the inhabitants of Mekka with the news that Sarwar-i'âlam 'sall-Allâhu 'alaihi wa sallam' stayed as a guest in Umm-i Ma'bad's tent, that they informed that Umm-i Ma'bad had become a Muslim, that they informed about the combat of Badr, that it is permissible to ask genies about things in the past but not about things that will happen in the future, that genies will bear witness for the adhâns said by muadhdhins on the Day of Rising, that genies wept and mourned upon the death of Abû 'Ubayda and his friends, that they recited eulogies upon the death of Hadrat 'Umar 'radiy-Allâhu 'anh', that they wept and moaned when Hadrat 'Uthmân 'radiy-Allâhu 'anh' was martyred, that they reported the martyrdom of Hadrat 'Alî 'radiy-Allâhu 'anh', that they wept and cried when Hadrat Husayn 'radiy-Allâhu 'anh' was martyred and reported the martyrdom of other Sahabîs, that they reported the death of Hadrat 'Umar bin 'Abdul'azîz, that they wept upon the deaths of Imâm-i a'zam Abû Hanîfa and Imâm-i Shâfi'î, that genies instill doubts into man's heart, and many other famous events and deeds are written in valuable books. All these show that genies exist. [They disguise themselves as goats and snakes, an event that has been witnessed many times. Also, disguising themselves as microbes, they travel in a person's blood vessels.]

Genies eat and drink. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Eat and drink with your right hands! For the Shaytân eats and drinks with his left hand."** All the satans (shaytân) are disbelievers. They strive to deceive men. They try to make them forget about their duties of worship and to misrepresent sins as beautiful. They incite the desires of the nafs. Satans are made from fire and air, too. But in genies the air is in the majority and in satans the fire is in the majority. Genies and satans can go through the smallest opening and can penetrate into man, into his blood vessels.

It is written in **'Aynî Tarihi**: "Genies are more than ten times as many as human beings. Satans are more than ten times as many as the total number of these two. And angels are more than ten times as many as the sum of these three." [**Târîh-i 'Aynî,** by Mahmûd bin Ahmad, one of the commentators of **Bukhârî,** consists of nineteen volumes.] Each person has a companion from genies, who is kâfir. But angels protect human beings against their harm. It is written in

Ashbâh that there have not been any Prophets from genies. Imâm-i Muqâtil communicates that no Prophet had been sent onto genies before Hadrat Muhammad.

It is written in the second part of **Ashbâh**[1] and in its annotation written by Imâm Ahmad Hamawî 'rahmatullâhi ta'âlâ 'alaih' (d. 1098 [1686 A.D.]): "The first man was created from soil. Bodies of all men are made up of earthen substances. But men are flesh and bones. They are not soil. So is the case with genies. Although they are made from fire, they are not fire or air."

It is written in **Tedhkira-i Qurtubî**, "A genie's death is its getting lost on the ground. Old ones do not die without becoming young again. When they are about to die, they turn back to their childhood and then get lost on the ground. There are three groups of genies. One group is like the wind and the air. Another group is like the insects and the tiny animals on the ground. Please scan the eighteenth chapter of the fourth fascicle of **Endless Bliss**! The third group is charged with commands and worship. They will be called to account and there will be torment for them."

Sayyid 'Umar 'rahmatullâhi ta'âlâ 'alaih' said: "A genie girl came to me. She wanted to marry me. I asked Shamsaddin Hanafî what to do. He said it was not permissible according to the Hanafî Madhhab. I told her so. She took me to their house under the ground. She told her elders what had happened. Her elders said, 'We respect Sayyid Shamsaddîn's answer highly. But a genie's marrying a human being is permitted in the Shafi'î Madhhab. We are not Hanafî; we are Shâfi'î.' "

Men's multiplying is through semen. And genies' multiplying is through gas (air). That is, gas being transferred from the male genie to the female genie, the young is given birth to by the female genie. This means to say that a man's marriage to a genie is imaginary. There is not a real marriage. But most savants said that there is a real marriage, that a ghusl (ritual washing) is necessary, and that Belqis was born from intercourse between a man and a genie. [The so-called marriage takes place by the genie's assuming a human figure.]

Man can see genies and satans when he is awake and in his dream; for, they can take any shape. Disguising themselves in very lovely appearances they cause nocturnal emission. Most Prophets

---

[1] Written by Zayn-al 'âbidîn bin Ibrâhîm ibni Nujaym Misrî 'rahmatullâhi ta'âlâ 'alaih' (926 – 970 [1562 A.D.], Egypt).

‘’alaihimussalâm’ and Awliyâ saw Satan and spoke with him. No matter in what guise, if the person who sees a genie looks at him all the time, the genie cannot change his guise, nor can he disappear. He can ask him questions and get the answers. But if he looks elsewhere for a moment, the genie returns to his own guise and disappears. Imâm-i Shâfi’î ‘rahmatullâhi ’alaih’ said: “A person who claims to have seen a genie in his own appearance is not acceptable as a witness.” For, people with strong imaginations imagine seeing things that do not exist. They think of illusions as something. Also, bewitched people see such illusions and think of them as objects. Ugly things seem beautiful to fanciful people. Their ugly sides do not appear to them. Likewise, everything worldly seems so to those who are fond of the world. Ugliness seems beautiful to them. But people who are vigilant, keen-sighted see the truth of everything and do not get deceived.

Man’s knowing genies or making friends with them is not something valuable, and it is harmful. Speaking with them is like making friends with sinners. Not a single person who has known them has benefited from them. Muhyiddîn-i ’Arabî ‘quddîsa sirruh’ says in the fifty-first chapter of his book **Futûhât**: ‘Not a single person has acquired any information concerning Allâhu ta’âlâ from genies. For, genies have very little religious knowledge. A person who thinks of acquiring worldly knowledge from them is wrong, too. For, they will cause him to waste his time on useless things. People who make friends with them become arrogant. And Allâhu ta’âlâ dislikes an arrogant person.” ’Abdulghafûr-i Lârî, the Khalîfa of Hadrat Molla Jâmî, says in **Rashahât** that Muhyiddîn-i ’Arabî said as follows in one of his booklets: “The first father of the genies is not Iblis [Satan]. Satan is from a tribe of genies. Genies are very fine because they are created from fire and air. They act fast. When man strikes at them slightly, they die immediately. For this reason, their lives are short. Their religious knowledge is quite limited. Because they are arrogant, they always fight among themselves. They are not affected by fire. Genies who will go to Hell will be tormented in Zamharîr, which is the cold Hell. Iblîs and his children will inspire you to do right, blessed deeds, too. But when doing these there will be hypocrisy, ostentation in your nafs, or they will cause you to miss the fard (obligatory) actions, thus making you sinful.” We should not have the fancy to make an acquaintance with genies, but we should try to benefit from the exalted souls of Awliyâ. The souls of Awliyâ, without being seen or by appearing in their own figures, are useful

to those whom they love and protect them against disasters. We should try to know them, to love them and to be loved by them.

The hadîth-i-sherîf written in the chapter on the disasters incurred by the entire body in **al-Hadîqat-un-nadiyya** says: **"A person who practises tetayyur or is done a service to by way of tetayyur, or who is a kâhin or goes to a kâhin, or who practises magic or sorcery or has it practised, or who believes practisers of these evil deeds, is not one of us. He is not a true Believer in the Qur'ân al-kerîm." Tetayyur** is belief in ill omen. **Kâhin** is a person who has made friends with a genie to whom he asks about past and future events and tells what he thereby learns to others. In this group of people are fortunetellers acquainted with genies and those who answer every question by looking it up in a book of astrology. To visit them, or to believe what they or other sorcerers say or do, means — even if it turns out to be true occasionally — to believe that someone other than Allah may know everything and do whatever he wishes, which means unbelief.

Ibn Hajar-i Hîtamî 'rahmatullâhi ta'âlâ 'alaih'[1] states as follows in the hundred and twentieth page of his book entitled **Fatâwâ-yi hadîthiyya**: "If men of tarîqa perform feats of skill such as cutting someone's arm and then replacing it or thrusting long knives into their own mouths, and if they do them in the name of magic (sihr) and claim to work miracles, the (Islamic) judge is to order them to be killed. If they do so under a different pretence, they are not killed but heavily punished. 'Abdullah ibni Abî Zayd Kairouânî 'rahmatullâhi 'alaih', one of the scholars in the Mâlikî Madhhab says in his book entitled **Ithbât-ul-karâmât-il-Awliyâ** that if somebody's magic does not contain anything that causes disbelief and is merely a feat of skill, and if he claims it to be miraculous and to belong to one of the paths of Tasawwuf, then he is punished. It is not permissible to go to or watch such men of tarîqa. Once, a woman told her husband that she practised sorcery so that he should lose his affection for her or for someone else. She was not killed. She was punished. Ibni Abî Zayd 'rahmatullâhi ta'âlâ 'alaih' said: "If somebody claims that he, by looking up in a book, speaks with genies and, by commanding them, exorcises the wicked genie which causes epilepsy, or that he breaks spells and kills wicked genies, he should not be believed." A person who claims to be a friend of genies or to have served the leader of

---

[1] Shihâbuddîn Ahmad bin Muhammad Mekkî (899 [1494 A.D.] – 974 [1566], Mekka).

genies is to be taken as a sorcerer. Hâkim bi-Amrillah Mansûr (375 [985 A.D.] – slain in 411 [1020]), the sixth Fâtimid ruler in Egypt, misled by Dirâr and his disciple Hamza, became acquainted with genies, served the ruler of genies, deviated into heresy and became a plaything in the hands of devils. He later claimed divinity. Ibni Abî Zayd said, "It is not permissible to believe a man of tarîqa who has friends among genies or to pay him money believing that he will rescue you from genies. It is not permissible, either, to pay a person who removes a magic spell." It is permissible to write — free of charge — an amulet containing prayers from the Qur'ân al-kerîm and recommended by the Salaf-i sâlihîn for a woman so that her husband will love her and will not abuse her. It is harâm to write, read or have someone read and breathe on you things that are not known or to use them as amulets or to cast a spell with them." Birgivî's words, "A person who says that he knows what is stolen and one who believes him become unbelievers. If the former says that he knows it because genies reveal it to him, he again becomes an unbeliever; for, genies do not know the unknown, either. Only Allâhu ta'âlâ knows the unknown. No one else does," are explained by Qâdi-zâda in his commentary to **Birgivî Vasiyyetnamesi** as follows: "People who are sent Wahy or ilhâm (inspiration) by Allâhu ta'âlâ do know. Genies do not know everything. They know what Allâhu ta'âlâ makes them know or what they see. If a genie discloses what it has learned through either way, there is nothing wrong with saying that the genie has let you know. Prophets are alive in their graves in a life we do not know. Allâhu ta'âlâ revealed unknown and secret things through wahy, ilhâm and kashf. He discloses the actions and states of the living men to them and to the souls of those Believers He chooses." It is jâ'iz (possible) that He reveals (the same) to faithful genies. Nevertheless, one must be on the alert lest one should drift into perdition by being trapped and misled by the lies fibbed by men of bid'at, sinful men of tarîqa and heretical and impious bigots. Please see the last three paragraphs of the eighteenth chapter of the sixth fascicle of **Endless Bliss**, and also the book entitled **al-Munîra!**[1]

---

[1] Written by Ahmad ibni Kamâl 'rahmatullâhi ta'âlâ 'alaih', the ninth Ottoman Shaikh-ul-islâm. He held office between 932 [1526 A.D.] and 940 [1534], during the reign of Sultân Suleymân Khân the Lawgiver 'rahmatullâhi ta'âlâ 'alaih' (900 [1494 A.D.] – 974 [1566], the tenth Ottoman Pâdishâh and seventy-fifth Islamic Khalîfa.

It is written in **Durr-ul-mukhtâr'**s annotations written by Tahtâwî and Ibni 'Âbidîn, in the final parts of their last chapters: "It is makrûh to dispute on something which a person does not have to know. It is not permissible to ask about things you are not commanded to know. For example, 'Were Luqman and Zulqarnayn Prophets, or not?' 'How did Jabrâil come to Prophets?' 'In what guise do angels and genies show themselves to men?' 'When they appear in human form, are they still genies and angels?' 'Where are Paradise and Hell?' 'When will Doomsday happen?' 'When will Îsâ ''alaihissalâm' descend from Heaven?' 'Who is better, Ismâ'îl or Is'haq ''alaihim-as-salâm'? Which one was sacrificed?' 'Who is higher, Fâtima or 'Âisha 'radiy-Allâhu ta'âlâ 'anhumâ'?' 'In what religion were Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' parents and Abû Tâlib?' 'Who was Ibrâhîm's ''alaihissalâm' father?' One should not ask questions like these. We are not commanded to know them."

It is written in the book **Khazînatulasrâr**:[1] Let us quote the hadîth-i-sherîfs concerning the exorcizing of spirits from the epileptic person and his healing: [The following information is provided under entry 'jinn' in **Lughat-i-Nâjî**: "There are three groups of Rûhâniyyûn (spiritual beings): The first group consists of creatures who always do good, i.e. angels. Evil creatures who always do evil, i.e. devils, satans. The middling group which contains creatures who do both good and evil, i.e. genies. Please scan (the twenty-sixth article of the ninth chapter of the sixth fascicle of Endless Bliss and also) the second fundamental of îmân in the book entitled **Îmân and Islam**.]

Imâm-i Bayhaki says in his book entitled **Delâil-un-nubuwwa** and Imâm-i Qurtubî in his book **Tadhkira** that Abû Dujâna 'radiy-Allâhu ta'âlâ 'anh' said: "I was lying down, when I heard a noise like the noise of a mill or that of the leaves of a tree and saw a flash like lightning. I raised my head to see something black that was rising in the middle of the room. I felt it with my hand. It was like a porcupine's skin. It began to throw things like sparks at my face. At once I went to Rasûlullah 'sall-Allâhu 'alaihi wa sallam' and told him what had happened. He said, 'O Abâ Dujâna! May Allah give your home goodness and barakat!' He asked for a pen and a piece of paper. He had Alî 'radiy-Allâhu 'anh' write a letter. I took the letter to my home. I put it under my head and went to sleep. A

---

[1] Written by Sayyid Muhammad Haqqi bin 'Alî 'rahmatullâhi ta'âlâ 'alaih' (d. 1301 [1884 A.D.], Mekka-i-mukarrama).

yelling voice woke me up. It said, ‘O Abâ Dujâna! You have burned me with that letter. Your owner is certainly much higher than we are. There is no way of escape for us, except that you remove that letter. We shall no longer come to your home or to your neighbors. We cannot enter places where the letter is.’ I told him that I could not remove the letter without getting my owner’s permission. The night seemed very long to me because of the crying and wailing of genies. After performing the morning prayer in the mosque, I told Rasûlullah what the genie had said. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ said, ‘Remove the letter. Or else they will suffer the letter’s pain till the end of the world.’ ”

It is written in the book entitled **Majmu’â-tul-fawâid** by Kafavî[1] and also in Demîrî’s[2] book entitled **Hayât-ul-haywân**, in the entry ‘Qunfaz’ in the letter Q: “If a person carries this letter with himself or has it in his home, genies will not come to him, to his home, or to his neighborhood, and also those genies who have been haunting and harming him will go away.” The letter is written in **Khazînatulasrâr** and in **Hayât-ul-haywân**. The Persian version of **Hayât-ul-haywân** exists at number 2912, and its Turkish version at number 1913, in the **Ayasofya** section of the Library of Süleymâniye. With a view to serving Muslims, the book has also been appended to the book **Teshîl-ul-manâfi’**, which is available at Hakikat Kitabevi.

Also, frequent reciting of the sûras of **Âyat-al-kursî, Mu’awizatayn, Ikhlâs** and **Fâtiha** protects one against genies. People who want to utilize these âyats by reciting them, by carrying the letter, by reciting the âyats for healing or by writing them on a piece of paper and drinking the water containing the piece of paper, have to have îmân agreeing with the belief of the Ahl as-sunnat. If the belief of a person who writes them or who uses them is not correct, or if he uses things which are signs of disbelief, or if he commits acts of harâm, they will not be useful.

A hadîth-i-sherîf quoted in the hundred and sixty-third page of the Persian book entitled **Shewâhid-un-nubuwwa** – and

---

[1] Huseyn bin Rustam Kafavî ‘rahmatullâhi ta’âlâ ’alaih’ (d. 1010 [1601 A.D.]).

[2] Kamâladdîn Muhammad bin ’Îsâ Demîrî ‘rahmatullâhi ta’âlâ ’alaih’ (742 – 808 [1405 A.D.] The book, with Zakariyyâ Qazwînî’s book entitled **’Ajâib-ul-Makhlûqât** on its page margins, is available at ‘Martaba-t-ul-tijârî’ in Beirut. Zakariyyâ Qazwînî passed away in 765 hijrî.

written by ’Abd-ur-Rahmân bin Nizâm-ad-dîn Ahmad Nûr-ad-dîn Jâmî (817 [1414 A.D.], Jâm, Iran – 898 [1492], Herat) – reads as follows: “**If a person recites the Âyat-al-kursî as he** (or she) **goes to bed, the devil will never be able to approach him** (or her).”

The book **’Aqâm-il-Merjân,** by Qâdî Badruddîn Sheblî,[1] is in Arabic and it is great. It is entirely about genies. At one place it says: “It is permissible to ask genies about past things. It is not permissible to ask them about the things that will happen in future. They know past things by seeing and hearing them. It is not permissible to do things that cause disbelief in order to rescue epileptic people or people who have been paralyzed by genies from genies. Here we are writing the best ten remedies for getting saved from genies [briefly]:

“1 — Say **A’ûdhu-Basmala** and recite the **Fâtiha Sûra.** 2 — Say **A’ûdhu-Basmala** and recite the **Qul-a’ûdhu Sûra.** 3 — Say **A’ûdhu-Basmala** and recite the **Baqara Sûra.** 4 — Say **A’ûdhu-Basmala** and recite the **Âyatalkursî.** 5 — Say **A’ûdhu-Basmala** and recite the final âyat of **Baqara Sûra.** 6 — Say **A’ûdhu-Basmala** and recite the **Hâ-mîm Mu’min Sûra** from the beginning up to ‘masr,’ and also the **Âyatalkursî.** 7 — Recite the prayer, **“Lâ ilâha illallâhu wahdahu lâ sharîka lah lahul-mulku wa lahul-hamdu wa huwa ’alâ kulli shay’in qadîr.”** 8 — Say **(Allah)** very often. 9 — Be with your ritual ablution all the time, never omit the fard and the sunnat actions. 10 — Avoid looking at nâ-mahram women, eating much and being in crowds.” The book entitled **Barakât,** after telling about Muhammad Sa’îd, writes that in order to protect himself from genies, Imâm-i Rabbânî used to say the prayer, **“Lâ hawla walâ quwwata illâ billah-il-’aliyyil’azîm.”** Hadrat Imâm-i Rabbânî advised saying this prayer for repelling genies in the hundred and seventy-fourth letter of the first volume of his book entitled **Maktûbât**. This prayer is called **“kalima-i temjîd.”**

Also, in the book entitled **Tedhekkur-u-âsâr-ul-wârida** by Shaikh-ul-Islâm Ibni Hajar Hîtamî ‘rahmatullâhi ta’âlâ ’alaih’, there are prayers to protect one from genies. The book exists with number 1150 at the Reîs-ul-kuttâb Mustafa Efendi section of the

---

[1] Qâdî Badruddîn Muhammad bin ’Abdullah Sheblî ‘rahmatullâhi ta’âlha ’alaih’ (d. 769 [1367 A.D.]).

Library of Süleymâniye. Hakîkat Kitâbevi has reproduced this book and appended it to the book **Minha-t-ul-wahbiyya fî radd-il-wahhâbiyya**.[1]

For protection against the harms of genies and devils and for recovering from epilepsy and for protection against magic spell, the 'âyat al-hirz', which is provided in the final section of the book entitled **Teshîl-ul-manâfî'**, should be read for seven days running, should be read for seven days running, and it should be written on a piece of paper and carried.

There is valuable information about how to protect yourself against incantation, evil eye and genies in the book **Kitâburrahma fit-tibb-i wal-hikma** by Jalâl-addîn-i Suyûti 'rahmatullâhi alaih'. He says in the hundred and fiftieth chapter: "For ridding the harmful doubts caused by Shaytân, say every day the prayer: 'Yâ Allah-ur-raqîb-ul-hafîz-ur-rahîm. Yâ Allah-ul-hayy-ul-halîm-ul-'azîm-ur-raûf-ûl-kerîm. Yâ Allah-ul-hayy-ul-qayyûm-ulqâimu 'alâ kulli nafsin bimâ kasabat, hul baynî wa bayna aduwwî!' " He says at the end of the hundred and seventy-fourth chapter: "Genies will not come to a person who carries the gum called asafoetida with him. If an epileptic person smells it he (or she) will recover." The gum asafoetida is a dark, bad smelling resin, and it has been used as an antispasmodic, that is, as a sedative of the nerves, in powder, pills or liquid forms, to remove tension from the muscles and nerves, in Europe. It is written in **Hayât-ul-haywân** and **Qâmûs** that genies do not enter a house that contains citron.

Imâm-i-Rabbânî 'rahmatullâhi alaih' and his disciples set out for a long journey. On their way they stopped at an inn to spend the night. He told his disciples that a catastrophe was going to befall the inn during the night and advised them to recite the following prayer: **"Bismillâh-il-ledhî lâ-yadhurru ma'asmihi shey'un fi-l-Erd-i wa-lâ fi-s-samâ' wa Huwa-s-samî'ul-'alîm."** That night a great fire broke out, burning everything including the lodgers' belongings. Yet the lodgers who had said the prayer suffered no harm. This prayer is written in the books **'Umdat-ul-**

---

[1] Written by Dâwûd bin Suleymân 'rahmatullâhi ta'âlâ 'alaih' (1222 [1807 A.D.], Baghdâd – 1299 [1881], the same place). Its English versian occupies the twenty-fourth chapter of the book entitled **Advice for the Muslim**, one of the publications of **Hakîkat Kitâbevi**, in Istanbul, Turkey.

Islâm[1] and **Berekât**.[2] That this prayer is a hadîth-i-sherîf is written in the book entitled **Terghîb-us-salât** (and written by Muhammad bin Ahmad Zâhid 'rahmatullâhi ta'âlâ 'alaih' (d. 632 [1234 A.D.], India), and also in the eighteenth article of the book entitled **Advice for the Muslim**, one of the publications of Hakîkat Kitâbevi, Istanbul, Turkey. For protection against anxiety, disasters, mischief and diseases, you should remember the Imâm's advice and say this prayer daily, three times in the morning and three times in the evening. It should be recited also when the âyât-i-hirz [âyats for protection] are recited.

Muhammad is the Darling of the Rabb of all beings.
Pure in body,Ahmad in name, mercy for all beings.

Owner of the Khulq-i-'adhîm, addressed with "Lev-lâka...;"
Fountainhead of knowledge, adab, fayz, nûr, and muhabba.

The genuine intercessor between Haqq and His slaves;
His words are cure for souls, his name cleaner of rusty hearts.

He is real doctor for people who are in despair;
His Umma, let alone himself, is to angels superior.

To this choicest slave of His, Haqq has given assistants.
They are his Sahâba, and His most beloved dependants.

Rasûlullah said: "The way they guide is the same as mine."
The best of all eras is theirs, which is next to mine."

Their love for Muhammad Mustafâ surpassed that for their own lives;
For his sake they sacrificed their property, positions, and lives.

For the promulgation of Islam they willingly died.
Yâ Rabbî, how dazzling beauty, Yâ Rabbî, how great pride!

In a single sohbat with him, their nafses attain purity;
Their hearts bright with ma'rifat, nûr, fayz, tajallîs, and purity.

It was in one moment that they attained the Awliyâ's merits;
They always followed him, the most honoured of all sorts of merits.

---

[1] Written by 'Abd-ul-'Azîz bin Hamîdaddîn Dahlawî 'rahmatullâhi ta'âlâ 'alaih' (d. 741 [1340 A.D.], India). The book was reproduced in 1989 A.D. by Hakîkat Kitâbevi, in Istanbul

[2] Written by Muhammad Hâshim Keshmî 'rahmatullâhi ta'âlâ 'alaih' (d. 1054 [1645 A.D.], Burhanpûr, India).

They all meted out justice; injustice to anyone? Never!
As for vying for caliphate to please their own nafses? Never!

Nor did they ever fight, or even hurt one another for it.
They had attained highest grades, each and every one a mujtahid.

32 — A LETTER ABOUT THE PRESENCE OF SOULS

This letter was written by Sayyid ’Abdulhakîm Arwâsî ‘rahmatullâhi ’alaih’. **It explains how the souls of Awliyâ will come to one’s help everywhere:**

Dear Alî Bey, my brother in both worlds!

I have received your last letter. It has pleased me very much. I add my salâms to my benedictions over you. In an utterly beautiful manner you ask a question at the end of your letter.

Question: It is written in **Baba Dağı**,[1] which is the Turkish version of the book **Halabî**, and in **Birgivî Vasiyyetnâmesi**, [and in the fatwâ of **Bezzâziyya**:] “If a person says that the souls of Awliyâ are present here, he becomes a disbeliever.” On the other hand, the statement, “The soul of our master is present and overlooking here,” is famous among men of Tasawwuf. How can these two words be reconciled?

Answer: Sir! What these two books say is right. Both books are valuable. Explaining the statement, “The early scholars said: ‘A person who claims that the souls of shaikhs are present, so they know, will be a disbeliever,’ ” Kâdî zâde Ahmed Efendi ‘rahmatullâhi ta’âlâ ’alaih’ says in his annotation to **Birgivî Vasiyyetnâmesi**: “This statement is true because the soul’s being present is a ghâib (unknown event). The person becomes a disbeliever because he expresses a firm conviction about something which is ghâib.” In fact, as is seen here, what causes disbelief is to say that the souls are present, not to believe that the souls will be present. That is, he becomes a disbeliever, because, even though he does not know that the souls are present, he gives a report about the ghâib by saying that they are present. In order to explain that this is so, they say that Allâhu ta’âlâ is present and overlooking all the time and everywhere. However, Allâhu ta’âlâ

[1] Rendered by Ibrâhîm bin ’Abdullah.

is not with time or with place. Then, this statement is not as it seems to be; it is figurative. That is, it means that He is present [exists] and overlooking [sees] without time and without place, that is, without Him being at any place. Otherwise, Allâhu ta'âlâ would be considered to be with time and with place, which He is not.

Allâhu ta'âlâ, being Hayy, 'Alîm, Qadîr, and Mutakallim, always exists and always sees in infinite time. As His Attributes, Life, Knowledge, Power, and Speech are without time and without place, likewise His being present and overlooking is without time and without place. So is the case with all the Attributes of Allâhu ta'âlâ. Neither before them nor after them is there nonexistence. For example, He is present, and He was not absent before this presence. And after this there will not be a lifelessness, that is, death, or unawareness, nor will there be absence. Like Him, His Attributes as well are eternal in the past and in the future. That is, they always exist. Noone else's attributes are like His Attributes.

Angels, the souls of Prophets ''alaihimussalâm' and of Awliyâ, and the souls of pious Muslims are present at any place where they are summoned to, no matter who calls them, where and in what state the caller is, and they help the caller. An example of this is Hadrat Khidhir's going to the rescue of people who are in trouble. So is the case with Fakhr-i 'âlam's 'sall-Allâhu 'alaihi wa sallam' going to the rescue of each of his Ummat, especially at the time of death. So is the case with Hadrat Azrâil's reaching everywhere every moment to perform his duty to take away the souls [lives]. And so is the case with each Murshid-i kâmil's reaching to rescue his disciples; these events are with time and place and they are not eternal in the past or in the future. Nor are they continuous. They were nonexistent before coming into being. And they will cease to exist after a certain time. There is a great difference between Allah's being present and souls' being present. No one is present like Allah's being present. So are all the Attributes of Allâhu ta'âlâ. Neither an angel nor a Nebî nor a Rasûl nor a Walî nor a pious Muslim has any share from any of Allah's Attributes.

Devotees who had not attained the grades of knowledge pertaining to Wilâyat used to be taught that the souls of murshids would come to their rescue wherever and whenever they were called. The soul was absent before it became present there. And it would be absent some time later. Allâhu ta'âlâ is present not like the presence of souls. For, such a presence is with time and with place. Nor can souls be present like the presence of Allâhu ta'âlâ.

For, Allah’s presence is not with time or with place; it is eternal in the past and in the future.

Such valuable books as **Birgivî Vasiyyetnâmesi** and the like mean to say that:

If a person says that his murshid is present “eternally in the past and in the future,” he will become a disbeliever. However, these people mean to say, “Allâhu ta’âlâ has given my murshid’s soul such power that he will be present to rescue me wherever and whenever I call upon him.”

As is seen, Fakhr-i-’âlam ‘sall-Allâhu ’alaihi wa sallam’, from that time till today, whenever he has been called by anyone, especially by owners of kashf and shuhûd, in any place of the world, has arrived to rescue them. Hadrat Khizir’s soul has come to the rescue of some of the people who called him. Angels are present whenever and wherever they want to be at the same moment to take away souls [lives]. It is written in the book entitled **Mîzân-ul-kubrâ** that Abul-Hasan ’Alî Shâdhilî ‘quddisa sirruh’, leader of the path of Shâdhiliyya, said: “Every moment the blessed face of our Prophet ‘sall-Allâhu ’alaihi wa sallam’ is present before my eyes.” [The fact that when the souls of Awliyâ are called they will hear it and they will be present at the place where they have been called is clearly revealed by Allâhu ta’âlâ through the Hadîth Qudsî which is written in the forty-sixth chapter of the first fascicle of **Endless Bliss**.]

What the books state is true. Yet what the men of Tasawwuf say is a different matter. That is, it is disbelief to say that the souls of Awliyâ are present like Allâhu ta’âlâ. Nobody is knowing, powerful, speaking, or present like Allâhu ta’âlâ’s being knowing, powerful, speaking and present. Allâhu ta’âlâ’s knowledge, or life, or power, or speech, or presence is a knowledge, a life, a power, a speech, or a presence which goes with Allâhu ta’âlâ, and so are all His other Attributes. But creatures’ life, knowledge, power and speech are like themselves, of later occurrence, with time and place, transient, and dependent upon various conditions. However, it is said that Prophets ‘’alaihimussalâm’, Awliyâ ‘’alaihimurridwân’, ’Ulamâ ‘’alaihimurrahma’ and all Muslims ‘asla ha-humullah’ are knowing, living, powerful, present and existing. That statement does not mean that they are like Allâhu ta’âlâ’s being knowing, alive, powerful, present and existing. There is great difference between Allâhu ta’âlâ’s being present and the Awliyâ’s souls’ being present. In the years when these books were being written unlearned men of Tarîqat had been making

statements of this sort. In order to pass themselves as men of Tasawwuf, they had been saying that their masters were present and overlooking. The Islamic scholars, authors of books of Fiqh prevented this grave sin from spreading by writing so. However, our religious imâms, who were greater than them, explained the matter more generally, in more detail and more properly. Nobody is Allâhu ta'âlâ's partner in His attributes. All these facts are included in the expression **Lâ ilâha il-lallah**. That is, there is nobody worthy of worship but Allâhu ta'âlâ, who has no partner in any of His Attributes. If this meaning is pondered over well, the problem will be solved on this basis.

Sir! I have written the answer in detail and so clearly. For, many people have fallen into uncertainty about this matter. The superiors of Tasawwuf should be deeply learned so that they may solve such doubts in such a way as everybody will understand them. Recently the tekkes (dervish convents) have been left in the hands of the ignorant. People who know nothing of the faith and îmân have been called shaikhs. And the enemies of religion, seizing upon the waffles and jests of these so-called shaikhs, have said that superstitions have been mixed with the religion and the religion has been defiled. Indeed, it is quite wrong to think of the words and the actions of (these sham) men of tarîqat as the religion and to mistake them for the great men of Tasawwuf. It means not to know, not to understand the religion. Being an authority in the religion requires knowing the savants of the Ahl as-sunnat, reading and understanding the books of these great people well, and practising the learnings acquired thereby. In the absence of scholars in this capacity, the enemies of Islam will find the opportunity to disguise themselves as men of religion. Organizing insidious offensives camouflaged under religious admonitions and treatises to pilfer the îmân of the younger generations piecemeal, they will seduce the people into perdition and lead the country into destruction.

33 — SECOND VOLUME, 28th LETTER

This letter, written to Mawlânâ Sâdiq Keshmîrî, explains that souls can take the shapes of objects and that metempsychosis is not true:

I offer my hamd to Allâhu ta'âlâ and my salât to His Messenger, and I invoke a blessing on you. We have received your valuable letter. We have been pleased to know about the beautiful

states you have been in. “I have been understanding Allâhu ta’âlâ beyond mind, knowledge, kashf, findings, and beyond the beyonds. So much so that I cannot believe that His Attributes are together with Him. I have been understanding Him as far from anything, any being,” you say. That pleases us so much.

Question: It is written in the book **Rashahât**[1] that Bâbâ Âbriz[2] said: “Before there was any man on the earth, when Allâhu ta’âlâ willed the kneading of Hadrat Adam’s clay, I poured water into the clay.” You ask what he means by saying so.

Answer: Hadrat Adam’s clay was kneaded by angels. It is understood that as this task was assigned to angels, likewise Bâbâ Âbriz’s soul was assigned the task of pouring water. When his own body came to the world or, rather, when he reached perfection, he was informed that his soul had done the task. It is possible for Allâhu ta’âlâ to give souls the power of taking the shapes of objects and acting like the living before entering their bodies or after leaving their bodies.

Some great men of Islam stated that they had done important great duties centuries before they had come to the world; these events happened in the same manner. That is, their souls had done these deeds without bodies, and they were informed of the task after coming to the world.

Some people have considered souls acting in the shapes of objects as metempsychosis. It is never, never metempsychosis. That is, souls have not entered other bodies. This case has caused perdition for many ignorant people. Much is there to write on it. Bewildering pieces of information have been coming to my heart. I will write about them if Allah should will it. I have no time to write now. Inshâ-Allah, it will fall to my lot to write.

I extend my salâm and benedictions.

---

[1] Writen by Fakhr-ud-dîn Sâfî ’Alî bin Huseyn Wâ’iz-i-Kâshifî ‘rahmatullâhi ta’âlâ ’alaih’ (867 [1462 A.D.] – 939 [1533], Herât).

[2] The following information has been borrowed from the biography section of the Turkish book **Seâdet-i-ebediyye**: ’Umar Dâghistânî, one of the forefathers of Hadrat ’Ubaydullah Ahrâr, was a disciple of Hasan-i-Bulgârî, who was a disciple of Muhammad Râdî, who was a disciple of Hasan-i-Sekân, who was a disciple of Abu-n-nejîb-i-Suhrawardî. Bâbâ Âbriz ‘rahmatullâhi ta’âlâ ’alaih’ was a disciple of Shaikh ’Umar (Dâghistânî). Quite a number of karâmats are reported to have been seen to take place through his blessed person.

34 — FIRST VOLUME, 261st LETTER

This letter, written to Sayyid Mîr Muhammad Nu'mân 'quddisa sirruh', informs of the value of namâz and the virtues peculiar to namâz:

I offer my hamd to Allâhu ta'âlâ. I extend my prayers and salâm to His beloved Prophet Muhammad ''alaihissalâm', and I pray for you. My Dear Brother! May Allâhu ta'âlâ promote you to true ranks! You should know that namâz is the second one of the five essentials of Islam, of the five fundamentals of the religion. It has accummulated all other kinds of worship within itself. Although it is one-fifth of Islam, it has become Islam itself owing to this accummulative quality. It has become the first of the deeds that will make man attain love of Allâhu ta'âlâ. The honour of ru'yat, which fell to the lot of the Master of Worlds, the Highest of Prophets ''alaihi wa 'alaihimussalâtu wassalam', in Paradise on the night of Mi'râj, was granted to him, in namâz only, suitably with the state of the world, after descending back to the world. It is for this reason that he stated: **"Namâz is the Believer's mi'râj."** He stated in another hadîth-i-sherîf: **"It is in namâz that man is closest to Allâhu ta'âlâ."** Namâz has the greater share from that fortune of ru'yat which falls to the lot of those great people who have adapted themselves precisely to his way, to his path. Yes, it is impossible to see Allâhu ta'âlâ in this world. The world is not suitable for this. But great people following him has been enjoying a share from ru'yat. Had he not commanded us to perform namâz, who would raise the veil from the beautiful face of the purpose? How would the lovers find the Beloved One? Namâz is the taste-giver of worried souls. Namâz is assuagement for the afflicted. Namâz is food for the soul. Namâz is medicine for the heart. The hadîth-i-sherîf, **"O Bilâl, cheer me up,"** [which commands the adhân] indicates this fact, and the hadîth-i-sherîf, **"Namâz is the bliss of my heart, the pupil of my eye,"** points out this desire. If any of the dhawqs, wajds, knowledge, ma'rifats, maqâms, nûrs and colours, talwîns and tamqîns in the heart, comprehensible and incomprehensible tajallîs, qualified and unqualified zuhûrs happens outside namâz and if nothing is perceived from the inner nature of namâz, whatever happens comes from the reflections, shades, and appearances. Perhaps it is nothing but an illusion, a delusion. A mature person who has perceived the inner nature of namâz, when he begins namâz, sort of goes out of this world and enters the life in the Hereafter, thus attaining something from the

blessings in the Hereafter. He enjoys a flavour and a share from the origin without the reflections, illusions interfering. For, all the perfections and blessings in the world issue from reflections and appearances. It is peculiar to the Hereafter for them to issue directly from the origin without the interference of the images and appearances. To receive from the origin, mi'râj is necessary in the world. This mi'râj is the Believer's namâz. This blessing is peculiar to this Ummat only. They attain this by obeying their Prophet. For, their Prophet 'sall-Allâhu 'alaihi wa sallam' went out of the world and ascended to the Hereafter on the Night of Mi'râj [on the twenty-seventh night of the blessed month of Rajab]. He entered Paradise and was honoured with the fortune of ru'yat. Yâ Rabbî! Thou bless that great Prophet 'sall-Allâhu 'alaihi wa sallam', on our part with the goodness suitable with his greatness! Also, Thou give favours, goodness to all the other Prophets ''alâ nabiyyinâ wa 'alaihimussalawâtu wa-t-teslîmât', for they have invited people to know Thee and to attain Thine love, and they have guided people to the way which Thou likest. Most of the wayfarers of the way of Tasawwuf looked for the medicine for their illnesses in other places because they were not informed of the inner nature of namâz, because they were not taught the virtues peculiar to namâz. They held fast to other things in order to attain their purpose. Some of them even considered namâz as extraneous to this way, as having nothing to do with the purpose. They considered fasting superior to namâz. The author of the book entitled **Futûhât** [Hadrat Muhyiddîn-i Arabî 'quddisa sirruh'] said: "Fast, being an abstinence from eating and drinking, is to be qualified with Allah's attributes, to move closer to Him. But namâz is to become different, to get away, to establish the difference between the worshipper and the worshipped one." This statement, as is seen, arises from the matter of tawhîd-i wujûdî, which is a manifestation of the intoxication by the Divine Love. Many others who could not realize the inner nature of namâz looked for the pacification of their sufferings and for the consolation of their souls in music, in rapture, in becoming unconscious. They supposed that the Beloved One was behind musical notes. For this reason, they held fast to dancing. However, they had heard about the hadîth-i-sherîf which states: **"Allâhu ta'âlâ has not created a healing effect in harâm."** Yes, an inexperienced swimmer who is about to drown will snatch at any straw. Love of something deafens, blinds the lover. If they had been made to taste something of the virtues of namâz, they would

never mention music, nor would they even think of rapture. A line:

Failing to see the right way, they have strayed into the wilderness.

O my brother! The perfection emanating from namâz and the sorrow caused by music are as far away from each other as the distance between namâz and music. He who is wise enough will infer much from this denotation! This is such a superiority as it appears a thousand years after our Prophet 'sall-Allâhu 'alaihi wa sallam'. It is such an end which resembles the beginning. It may be for this reason that our Prophet said: **"Which is better, the beginning or the end?"** instead of saying "the beginning or the middle?" This means to say that seeing that the last ones are more like the early ones he preferred the sceptical choice and said so. In another hadîth-i-sherîf he stated: **"The most useful ones of this Ummat are the early ones and the last ones. Between these two it is blurred."** Yes, among the last ones of this Ummat there will be those who are very much like the early ones. But they are few. They are very few. The intermediate do not resemble them so much, yet their number is great. There are many of them. But the fact that the last ones are few has increased their value even more, thus making them resemble the early ones all the more. Our Prophet ''alaihi wa 'alâ âlihi-s-salawât-u-wa-t-teslîmât' stated: **"The Islamic religion commenced in a gharîb** [forlorn, poor, needy and alone] **state. And its end will be gharîb again. Good news to these gharîb people!"** The end of this Ummat began a thousand years after our Prophet's 'sall-Allâhu 'alaihi wa sallam' death, that is, with the second millennium [in the hijri year 1011]. For, there will be a great change in people and a strong alteration in things with the elapse of a thousand years. Since Allâhu ta'âlâ will not substitute this religion until the end of the world, He will protect it against being defiled despite the efforts of the enemies of the religion; the freshness of the early ones has been seen on the last ones. He is strengthening His Islam at the beginning of the second millennium. To prove this argument of ours, we will adduce Hadrat Îsâ ''alâ nabiyyinâ wa 'alaihissalât wassalâm' and Hadrat Mahdî as documentary evidence.

O my brother! These words might hurt the feelings of many people. They might sound unreasonable to them. But if they assess these pieces of information and ma'rifats with reason, and if they compare them in view of Islam, they will see which ones are more respectful and more reverent towards Islam, and thus they will admit the fact.

In all my books and letters, I the faqîr have written that Tarîqat and Haqîqat are servants of Islam, that Prophethood is higher than Wilâyat, and that even the Wilâyat of a Prophet is lower than his Prophethood. I have informed that the grades of Wilâyat, when compared with the perfections of Prophethood, are not even a drop of water compared with an ocean, along with many other facts. If they see how I have explained Tasawwuf, especially in a letter which I sent to my son [first volume, two hundred and sixtieth letter, which the great scholar wrote to (his blessed son) Muhammad Sâdîq], they will come to reason. My purpose in writing this is to manifest the blessings of Allâhu ta'âlâ and to encourage young people. They are not intended to make a show of superiority to others. May Allâhu ta'âlâ protect me against such a presumption. It is harâm for a person who deems himself superior to a Frankish disbeliever to know Allâhu ta'âlâ. (In other words, Allâhu ta'âlâ prohibits that person from knowing Him.) Then, what would become of a person who would deem himself superior to the Islamic superiors? A poem:

If the Sultan picks me up from the earth,
It will be proper if I think my head is above heaven.

I am the earth which the April's cloud pities,
And then it showers upon me its fruitful rain.

Even if my body had hundreds of tongues,
How could I ever fulfil the gratitude worthy of Thee?

If upon reading this letter a desire arises in you to learn the real essence of namâz and to attain some of the perfections peculiar to it, and if the desire becomes too strong to endure, perform istihâra and then come over to this part (of the country) to spend one part of your life learning about namâz. Only Allâhu ta'âlâ shows men the right way and the way to endless bliss and guides them. May Allâhu ta'âlâ give salvation to those who walk along the right path and those fortunate people who have been honoured with adapting themselves to Muhammad Mustafâ 'alaihi wa 'alâ âlihissalawâtu wa-t-teslîmât'.

35 — TAWAKKUL

The eighth chapter of the fourth part, beginning with the five hundred and eighth page of the India-1281-hijrî-year edition, of the book Kimyâ-i-sa'âdat, **the Persian original by Imâm-i Muhammad Ghazâlî, has been translated literally and written below:**

Another stage which people who make progress so that they may be closer to Allâhu ta'âlâ pass through is tawakkul, and its grade is very high. However, tawakkul is difficult and delicate to learn. And it is even more difficult to practise it. For, if a person thinks that someone other than Allâhu ta'âlâ affects actions and deeds, his tawhîd will be defective. If he says there is no need for any causes, he will have deviated from Islam. If he says that it is unnecessary to put the causes in between, he will have been irrational. If he says that they are necessary, he will have put his tawakkul (trust) in the one who has prepared the causes, a case which shows a defect in tawhîd. As is seen, tawakkul should be understood in such a manner as to agree both with mind and with Islam and tawhîd. Such an understanding requires deep knowledge. Then, not everybody can understand it. We shall first clarify the value of tawakkul, then explain what it means, and then prescribe how to obtain it.

The virtue of tawakkul: Allâhu ta'âlâ has commanded everybody to have tawakkul and declared: **"Tawakkul is a requirement for îmân."** It is purported in **Mâida Sûra: "If you have îmân, put your tawakkul in Allâhu ta'âlâ."** In **'Imrân Sûra: Certainly Allâhu ta'âlâ likes those who have tawakkul."** In **Talâq Sûra: "If a person puts his tawakkul in Allâhu ta'âlâ, Allâhu ta'âlâ is sufficient for him."** In **Zumar Sûra: "Isn't Allâhu ta'âlâ sufficient for His born slave?"** And there is many a similar âyat.

Once Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said: **"They showed me some of my Ummat. They covered mountains and saharas. I was surprised and pleased to see that they were so many. 'Are you pleased?' they said, and I said, 'Yes, I am.' They said, 'Only seventy thousand of these will go to Paradise without any questioning.' 'Which ones,' I asked. 'They are the ones who do not mix their deeds with sorcery, spell, incantation or augury, and who do not put their tawakkul and trust in anybody besides Allâhu ta'âlâ."** Uqâsha 'radiy-Allâhu 'anh', who was among the listeners, stood up and said, "O Rasûlallah! Pray for me so that I

shall be one of them.” So Rasûlullah prayed: **“Yâ Rabbî! Include him among them!”** But when someone else stood up and asked for the same benediction, he stated: **“Uqâsha has beaten you to it.”**

He stated in another hadîth-i-sherîf: **“If you put your tawakkul in Allâhu ta’âlâ thoroughly, He would send your sustenance as He sends it to birds. Birds go out with empty, hungry stomachs in the morning and come back with their stomachs filled, satiated in the evening.”** He stated in a hadîth-i-sherîf: **“If a person trusts himself to Allâhu ta’âlâ, Allâhu ta’âlâ will come to his help in every thing he does. He will send him food from places which he does not expect at all. If anyone trusts the world, He will leave him in the world.”** When Hadrat Ibrâhim was put on the catapult and was about to be hurled into the fire, he said: **“Hasbiyallah wa ni’mal wakîl,”** which means “My Allah will suffice for me. He is a good guardian, a good helper.” As he fell into the fire Hadrat Gabriel (Jebrâil) came to him and asked: “Do you have any wish?” “Yes, I do, but not from you,” he said. Thus, he proved true to his word “Hasbiyallah.” Therefore, he was praised in **Wannajmi Sûra: “Ibrâhim, a man of his word.”** Allâhu ta’âlâ declared to Hadrat Dâwûd: **“If a person gives up hope of everything and puts his trust in Me only, I shall certainly rescue him even if all the beings on earth and in heaven strive to harm and deceive him.”** Sa’îd bin Jubayr narrates: “Once a scorpion stung me on the hand. My mother adjured me to hold out my hand so that they would utter an incantation, that is, lots of absurd words. I held out my other hand, so they chanted some incantatiton.” Sa’îd did not hold out his hand because Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ had stated: **“A person who practises incantation or who cauterizes with fire has not put his tawakkul in Allâhu ta’âlâ.”** Hadrat Ibrâhim Ad’ham ‘quddisa sirruh’ asked a priest, “How do you make a living?” The latter replied, “Ask the One who sends my sustenance whence He sends it. I don’t know.” Someone was asked, “You pray everyday. What do you eat and drink?” He showed his teeth in answer. That is, “He who makes the mill will send its water,” he meant to say. Herem bin Hayyân asked Uways Qarnî [who is also called Waysalqarânî], “Where shall I settle?” “In Damascus,” he answered. When the former asked, “I wonder how the life standard in Damascus is?” the latter said, “Shame upon those hearts who doubt about their sustenance! Advice will do them no good!”

Tawakkul is something which the heart will do, and it originates from îmân. There are various kinds of îmân. But tawakkul is based upon two of them. These are the îmân in tawhîd and the îmân in the abundance of Allah's favour and mercy.

Tawhîd, the basis of tawakkul: It will take a long time to explain tawhîd, and the knowledge of tawhîd is the last one of all the branches of knowledge. Here, we shall describe it only as far as necessary for tawakkul. Tawhîd has four grades. That is, it has one kernel and one kernel of the kernel. And it has the shell and the shell's shell. This means to say that it has two kernels and two shells. Tawhîd is like a fresh walnut. Everybody knows the two shells of a walnut as well as its kernel. And the kernel of its kernel is its oil.

The first grade of tawhîd is to say **"La ilâha il-l-Allah"** with the tongue only and not to believe it with the heart. An example of it is the tawhîd of munâfiqs.

The second grade is the heart's believing the meaning of this kalima-i tawhîd. This belief is either by seeing, hearing from others, e.g. the belief of us, the ignorant people; or one believes through proofs, with mind's proving. An example of it is the belief of Islamic savants, of masters of the science of Kalâm.

The third grade: to see that one creator creates everything, to realize that all work is done by one agent only and that none else does anything. This seeing and understanding requires a nûr being lit in the heart. Such an îmân is unlike the îmân of the ignorant or of the savants of Kalâm. Their îmân is like a curtain put over the heart with the tricks of imitation and proving. But this seeing and realizing is the heart's being opened and the curtain's going up. For example, there are three kinds of believing that the resident of a house is in the house:

1 — To believe it by hearing someone say so. The îmân through imitation is a reminiscence of this.

2 — To believe by seeing the things used by the resident every day, such as his mount, his headgear and shoes in the house. This is an example for the îmân of the savants of Kalâm.

3 — To believe by seeing the resident in the house. This is an example for the tawhîd of 'Ârifs. Although such tawhîd has a very high grade, its owner sees both the creatures and the Creator, and knows that they were created by the Creator. Since he sees the creatures, his tawhîd cannot be perfect.

The fourth grade: He sees one being. He does not see more than one. Men of Tasawwuf call this state **'Fanâ in tawhîd.'**

Of the four grades above, the first one is the tawhîd of munâfiqs and is like the outer shell of a walnut. As the outer shell of a walnut is bitter and looks ugly from within though a lovely green from without, and when burned it makes lots of smoke and puts the fire out and is useless except that it protects the walnut for a few days, likewise the munâfiq's tawhîd has no other use than to protect him against death in the world. When the body rots away and the soul is left alone after death, it will be useless. The tawhîd of the ignorant and of the savants of Kalâm, the second grade, is like the wooden second shell of the walnut. As this wooden shell of the walnut is of no use except to protect the walnut for a while, likewise this grade of tawhîd is useful only in protecting one from Hell's fire. The third grade is like the walnut's kernel. The kernel is the useful part of the walnut, yet, when compared with the oil of the walnut, it will be seen that it only bears the sediment. What makes the third grade look like the sediment is the state of seeing creatures in this grade. The real tawhîd is in the fourth grade and nothing other than Allâhu ta'âlâ is seen. One forgets even about oneself.

Question: It is difficult to attain the fourth grade of tawhîd. How can one ever manage to see all things as one being? We see various means and we see the earth, the sky, the creatures. Are all these the same one thing?

Answer: It is easy to understand the first, second and third grades of tawhîd. It is the fourth grade which is difficult to understand. Yet this kind of tawhîd is not necessary for tawakkul. It is difficult to describe it to someone who has not tasted it. Let me say briefly that many different things may be alike in one respect. Therefore, they may be thought of as the same one thing. Likewise, when an 'Ârif sees all things as the same one thing in one particular respect, he sees all of them as one thing. For example, there are such things as flesh, skin, head, feet, eyes, ears, stomach and lungs in man. But with respect to being human, they are all one body, and, when we think of a man we do not remember his different parts, but we think of them as one body. When we are asked what we are thinking of we say that we are thinking of nothing but one thing. When we see a man we say that we see no more than one body. There is such a grade of ma'rifat [knowledge] in Tasawwuf that an 'Ârif who reaches there sees all

the things existing as related to one another in one respect. He sees various things in the world in one respect only; he finds it like the position of man's limbs with respect to his mind and soul. A person who does not understand the meaning of the hadîth-i-sherîf, **"Allâhu ta'âlâ created Adam in His own sûrat** (appearance)**,"** cannot understand these words of ours. We have explained this hadîth-i-sherîf to a certain extent at the beginning of the book **Kimyâ-i sa'âdat.** It would not be right to explain it any more. Mind could not comprehend it and it would be misunderstood.

The third grade of tawhîd suffices for tawakkul. We have explained this grade of tawhîd at full length in our book entitled **Ihyâ-ul-'ulûm**. You can read that. As we have said in the chapter about shukr (thanks) in the book **Kimyâ-i sa'âdat**, the sun, moon and stars, the clouds, the rain and the wind, and all the forces in nature are under Allâhu ta'âlâ's will and command. They are like a pen in the writer's hand. Nothing moves unless Allâhu ta'âlâ decrees it to. Then, it is not right to say that the work is done by the causes. It is like thinking that a director's decree and command are from the paper and pencil. It is wrong to think that man has some authority since he has will and option. For, Allâhu ta'âlâ, again, gives man option. Man does something with his power. And this power is dependent upon his option. But [according to the Ash'arî Madhhab], his option wishes what it is created for. Since his option is not within his power, likewise his power, and what he does, is not within his power. For understanding this better, let us classify men's actions in three groups:

1 — Natural [physical] movements, e.g. to sink when stepping on water.

2 — Involuntary actions, such as breathing.

3 — Optional actions. Talking, walking, etc.

The natural movements are not within man's power. Like any object which is heavier than water, man will sink in water. Man's sinking in water is independent of his option, exactly as the stone's sinking in water is beyond its option.

So are the involuntary actions such as breathing. For, we cannot help breathing even if we do not want to breathe. The will to breathe happens automatically. If we thrust a pin at a person's eye, he will close his eyes willy-nilly. He cannot help closing his eye. For, the will to close the eye will happen automatically at that

moment. For some natural reasons like in sinking in water, the eye will be closed spontaneously. This comes to mean that men are compelled in their involuntary actions.

It is difficult to observe the optional actions such as talking and walking. Man does such actions if he wants to, and he does not if he does not want to. But man's wishing to do something requires mind's liking it and saying that it is good. In fact, after mind's thinking for a while if it will be good or not and then deciding that it will be good, the wish happens compulsorily and the limbs start moving. Like the moving of the eye upon seeing the pin, the limbs spring into action. The mere difference is that the pin's harm to the eye and the use of closing the eye are known every moment and without any need to think, the will happens, and from the will originates the power. Since there is no thinking here, the closing of the eye is like sinking in water. For instance, if they run after a person with a cudgel, and if the person is suddenly confronted with an abyss on his way, he will prefer the one which is less harmful. That is, if he thinks that jumping down into the abyss is less harmful than being battered, he will jump down and escape. If he thinks it is dangerous to jump down, the feet will stop willy-nilly, and he will not be able to go any further. As is understood, action is dependent upon will and will depends upon mind. As a matter of fact, if a person wants to kill himself, he cannot do it although he may be holding a pistol in his hand. For, the power that will make the hand move is dependent upon will and will depends upon mind. When mind says that it is good and useful, the will starts moving. But mind is not independent, either. Mind is likened to a mirror. The vision of something good is seen on mind's mirror. It is not seen if it is not useful. If a person faces some trouble that he cannot endure and thinks that death will be better, then it will be seen. The reason why such actions are called optional is because (they are done after) their benefits are seen. Otherwise, if their benefits are seen spontaneously, they will be compulsory like breathing and closing the eye. The compulsion in both will be like that of sinking in water. As is seen, the causes are connected to one another. There are many links in the chain of causes. We have explained this in detail in our book entitled **Ihyâ-ul-'ulûm**. The power which has been created in man is one of the links of this chain of causes. As is understood, it is not right for a person to boast of having done something good. What falls to his share from a good deed is no more than acting

as a means. In other words, the option and power which are the causes for doing something useful have been created in him. Since power and option were not created in a tree, we say that the tree's swaying in the wind is an indispensable and compulsory movement. When Allâhu ta'âlâ creates everything, His divine power is not dependent upon anything but Himself, so His deeds are called **ihtirâ'**, that is, creation. That is not the case with man; his power and will are dependent upon causes that are beyond his power and his deeds are unlike Allâhu ta'âlâ's; so man's deeds are not called creation or ihtirâ'. However, man is unlike a tree. He contains power and will, which happen in him willy-nilly, so his deeds cannot be said to be compulsory, either. In order to distinguish them from both types of deeds, the savants looked for another name, at last calling them **kesb** (acquiring). This means to say that although man's deeds are done by him optionally, his option is not within his power. Then, he is helpless.

[The Commandments of Allâhu ta'âlâ are classified into two groups: **awâmir-i taklîfiyya, awâmir-i takwîniyya**. The first group includes His commandments and prohibitions enjoined on genies and human beings. Actions contained in the first group are willed and created by Him after they have been wished and opted by men. The second group are created instantaneously with their causes. All natural events are examples of this. The ripening of a fruit over a long process of time is a collection of events (each of) which He creates instantly.]

Question: Since man is helpless, why should he be rewarded or tormented; and why were religions and Sharî'ats sent down?

Answer: This question is called **tawhîd in the Sharî'at** and **the Sharî'at in tawhîd**. Many people were drowned here. Escaping its danger has fallen to the lot of only those who can float on this ocean or who can at least swim in it. The majority of people's escaping the danger has been due to their not going into the ocean. Because ignorant people do not know how to swim, they should be pitied and protected from being drowned by not being left near the shore. In addition, they do not think of learning how to swim. Most of them drown and annihilate themselves by saying, "We can do nothing. Allâhu ta'âlâ makes everything. A person predestinated as a **shaqî**, disbeliever, cannot change it no matter how hard he may try. And a person who has been predestinated as a **sa'îd**, for Paradise, does not need to work." Such statements are always the results of ignorance, of wrong

reasoning. Although it is not proper to explain this subject by writing in books, we will explain it a little, since our argument has taken this course.

In answer to the question, “What are thawâb and torment for?” we say: Torment is not someone’s hurting you in revenge for your having committed an evil deed. Nor is thawâb (reward) his rewarding you because he likes your deed. That day there will be nobody besides Allâhu ta’âlâ to revenge. As we call it illness when there is a change in man’s body because there is something wrong with his bile or because other harmful substances in his body have increased, and as we call it health when medicine has cured him, so a sort of fire falls into the soul when wrath and lust increase in man. It is this fire that carries man to ruination. It is for this reason that a hadîth-i-sherîf declares: **“Wrath is a part of the fire of Hell.”** As the light of mind extinguishes the fire of lust and wrath when it is strong enough, likewise the nûr of îmân extinguishes the fire of Hell. As a matter of fact, Hell will say to Believers: **“O Believer! Pass quickly, or else your nûr will extinguish my fire.”** This exclamation will not be through sounds, but as water extinguishes fire so Hell, not standing against the Believer’s nûr, will go out. And the fire of lust will be extinguished with the light of mind. In the next world they will not bring your torment from some other place. As a matter of fact, it is declared: **“Hell is nothing but the evil deeds you have done in the world. They are returned to you.”** Then, the seed of Hell’s fire is man’s lust and wrath. They are inside man. He who knows through ’ilm-yaqîn can see this. As a matter of fact, it is purported in **Tekâthur Sûra**: **“If you knew through ’ilm-i yaqîn you would certainly see Hell.”**

Poison makes man sick. And sickness puts him into grave. But it cannot be said that poison and sickness become angry with man and revenge themselves on him. Likewise, sinning and lust make the heart sick. This sickness becomes the heart’s fire. This fire is of a kind of Hell-fire and is unlike worldly fire. As a magnet attracts pieces of iron, so Hell-fire attracts people who bear this fire. [It is not the anger or the revenge of Hell or of the Zabânîs of Hell, i.e. the angels of torment.] So is the case with people who do (actions causing) thawâb. It would take a long time to explain.

[Allâhu ta’âlâ divides the works done by men into two. He says that He likes one part of it and will reward people who do them, and promises that He will give blessings, comfort and

goodness in reward for every effort made. The unit of goodness promised is called **ajr** or **thawâb**. Various amounts of rewards will be given in the Hereafter in recompense for every goodness done in this world. The place where blessings will be given is called **Jannat** (Paradise). Allâhu ta'âlâ declares that He does not like the second part of the acts done by men and disapproves of people who do them, and that He will forgive those who repent in sorrow and attain intercession (shafâ'at), that He will very bitterly recompense for the bad deeds of people who will not be forgiven and will burn them in Hell. Such bitter recompense is called '**azâb** (torment). The unit of the severity of azâb is called **ithm** or **ghunâh** (sin). Things liked by Allâhu ta'âlâ are called **khayrât** or **hasanât**, that is, good things. Things He dislikes are called **sayyiât**, that is, evil things. Allâhu ta'âlâ revealed what acts were hasanât and what acts were sayyiât. He promised thawâb for those who do hasanât. Allâhu ta'âlâ always keeps His promises. He never goes back on His word. Then, on the Day of Judgment, no blessing or torture will be brought from elsewhere, but one will meet the reward for what one has done in the world.]

Why did Islam come? Why were Prophets ''alaihimussalawâtu wa-t-teslîmât' sent? As for the answer to this question, their being sent is subjugation, compulsion. It is intended to pull people to Paradise by means of the chain of compulsion. Indeed, it is purported: **"Are you astonished to see people being pulled to Paradise with chains?"** Islam is a lasso that nooses people lest they should go to Hell. Indeed, it is purported: **"Like moths you throw yourselves into the fire. And holding by your belt I pull you back."** Another link in the chain of Allah's Attribute Jabbâr [doing whatever He likes] is the words of Prophets ''alaihimussalâm'. It is through these words that men can distinguish the right way from wrong ways. The danger pointed out by them forms fear in man. This knowledge of distinguishing and the fear clear away the dust from the mirror of mind. Mind, being polished, realizes that it will be better to take the way to the Hereafter than being seized by the world's pleasures. This realization engenders the will to work for the Hereafter. Since man's limbs are dependent upon his will, they then begin to work for the Hereafter. Through this chain, Allâhu ta'âlâ forces you to keep away from Hell and pulls you towards Paradise. Prophets are like shepherds of a flock of sheep. If there is a meadow on the right hand side of the flock and a cave full of wolves on the left,

the shepherd will stand on the side of the cave and sway his stick to drive the flock towards the meadow. The sending of Prophets ‘’alaihimussalâm’ is reminiscent of this.

As for the question, “What use it is for a person to strive if he is to go to Hell;” this argument is right in one respect, while it is wrong in another respect. It is right because it brings ruination to the person who says so. For, the sign of having been predestined for Hell in the eternal past is the occurrence of this question in mind and consequently one’s not working and sowing one’s seeds. He who does not sow the seeds in the world cannot harvest in the Hereafter. What signifies that it has been predestined in the eternal past that a person will die of hunger is the coming of the thought, “It will do me no good to eat and drink if it has been written on my forehead that I shall die of hunger,” to his heart. Because he thinks so he does not eat or drink and then dies of hunger. Likewise, a person who says, “If poverty is my fate what use is it to work?” does not work and certainly becomes poor. But a person whose fate is happiness and wealth thinks and says, “People who are predestined as rich will work.” This thought of his drives him to work. Then, these thoughts are not meaningless. They occur to the heart on account of the predestination in the eternal past. They cause the predestination to manifest. The cause of whatever a person is created for will be brought before him. It is not without reason that he is given the work. For this reason it has been purported: **“Work! Whatever a person is created for will be made easy for him!”** Then everyone, from the situations and actions into which he has been driven, can make a guess about his predestination and what will become of him in the Hereafter. A student who studies his lessons and who does his duty should deem this state of his as glad tidings, a symptom signifying that he will pass his course and that he will occupy a ranking position in the future. But if the thought, “If my destiny is ignorance, it will be of no use no matter how hard I study,” is brought to his heart, and he wastes his time instead of studying; it should be inferred that ignorance is his destiny. So should the qadâ and qadar be known pertaining to the situation in the Hereafter. As a matter of fact, it is purported in **Loqmân Sûra**: **“The creation of you all in the world and your rising in the Hereafter are like the creation and rising of one person.”** And it is purported in **Jâsiyya sûra**: **“Their states in the Hereafter are like their states in this world.”** A person who understands this writing of ours well will have

tawhîd. He will realize that Islam, mind, and tawhîd agree with one another.

The second îmân, which is the basis of tawakkul, is to believe that Allâhu ta'âlâ is Rahîm (merciful, compassionate), Hakîm (judicious, wise) and Latîf (gracious). His grace and mercy reach every creature from the ant to man. His mercy, goodness upon His slaves is more than a mother's mercy upon her child. A hadîth also states that this is so. His grace, His mercy are so much so that He has created the world and everything in the world in the best manner. Anything better than that is impossible. He has not deprived any creature of His compassion and grace. Even if all the sages on the earth came together and made researches, they could not find a more suitable, a better form of anything He has created. They would realize that everything has been created as it should be. The most suitable, the most perfect form of something which has been created ugly is its being ugly. Were it not ugly, it would be defective, out of place. For, were it not for ugliness, for instance, none would appreciate beauty, nor would there be any taste in beauty. Were it not for the defective, the perfect things would not be appreciated, nor would perfection be sweet. For, perfection and defectiveness are recognized by a comparison with each other. For example, if the father is not, the child is not, either; nor can anyone be a father without a child. Existence of one of such pairs is known by the existence of the other. Measurement can be done between two things. If there are not two things, measuring gives no result. Men may not realize the value of Allâhu ta'âlâ's deeds. But it is necessary to believe that the most useful, the best form is the one created by Him. In short, all the things in the world, illness, weakness, even sins and disbelief, nonexistence, defects, cares and sorrows are not without ultimate divine causes (hikmats) or benefits, nor are they out of place. All of them have been created in the most suitable, the most useful manner. The most suitable thing for a person whom He has created poor is to be poor. If the person were rich, he would end up in perdition. The case is the same with a person whom He has created rich. This, like the tawhîd section, is like an open sea. Many people have been drowned in this ocean. This, like the matter of qadar, cannot be explained; nor is there permission to explain it. If we dive into this ocean, we will have to go into long details. But it will be sufficient to believe it as far as we have explained.

What does tawakkul mean? Tawakkul is a state that takes place in the heart. It takes place by believing in tawhîd and in the fact that Allâhu ta'âlâ has boundless goodness and grace. This state is the heart's trusting, depending on and believing the Deputy and its feeling safe with Him. Such a person does not set his heart on worldly property. He does not feel sorry for his worldly failures. He feels sure that Allâhu ta'âlâ will send his sustenance. Let's give an example of this. If they defame a person and bring a law-suit against him, he will hire an advocate. If he trusts the advocate in three respects his heart will feel at rest. Firstly, the advocate's knowing the defamation, the trick well. Secondly, his not hesitating to tell the truth and his ability to talk well and explicitly so that he can express himself well. Thirdly, the advocate's pitying him and doing his best to save his right. If he believes his advocate as such and trusts him, he will not have to do anything additional on his part. A person who understands well the âyat-i-kerîma that purports: **"Allâhu ta'âlâ is sufficient for us. He is the best deputy,"** in **Âl-i 'Imrân Sûra**, who says that Allâhu ta'âlâ makes everything and that none other than He can do anything, and who believes that there is no deficiency in His knowledge or power and that His compassion and His goodness are endless, will not reckon on anybody other than Allâhu ta'âlâ as the source of goodness, nor will he depend on precautions or means. He will say, "My sustenance (rizq) has been allotted and reserved. It will reach me when the time comes." He will say, "Allâhu ta'âlâ will treat me as it becomes His greatness and mercy." Some people believe this. However, they have an inner feeling of fear, hopelessness. There are many people who believe in something but whose natures do not agree with their belief, so they follow illusions and fancies. In fact, although they know that these fancies are wrong, they still give heed to them. An example of this is a person who stops eating something sweet and can no longer eat it because somebody has likened it to something foul. Although he knows that the comparison is wrong and it is unlike anything foul, he still cannot eat it. Another example is a person who cannot sleep in a room alone where there is a dead man. Although he knows that a dead man is like a stone and cannot move, he cannot sleep there. As is seen, tawakkul requires both a firm îmân and a strong heart. Thus, there will be no doubt left in one's heart. Unless the feeling of trust and ease are complete, tawakkul will not be complete. For, tawakkul means the heart's believing and trusting Allâhu ta'âlâ in everything. Hadrat

Ibrâhîm's îmân, conviction was complete. However, in order that his heart would feel easy, he said, **"Yâ Rabbî? Show me how You resurrect the dead!"** When he was asked, **"Do you not believe?"** as is purported in **Baqara Sûra**, he said, **"I do believe. But I want it so that my heart will feel calm."** There was conviction in his heart. But he wanted his heart to feel satisfied and become peaceful. For, the heart's comfort is first dependent upon feeling and imagining; later, however, the heart also will depend on conviction and will no longer need to see clear evidence.

GRADES OF TAWAKKUL — There are three grades of tawakkul.

He who is in the first grade is like a person who trusts in a zealous, above-board, bold and compassionate advocate.

The person who is in the second grade is like a child. A child thinks that everything given to it is sent by its mother. When hungry it looks for its mother. When in fear it takes refuge with its mother. This state of the child's is from itself, it is not taught by someone else, nor is it through force. Nor is it within the child's will. A person who is in this grade is not aware of his tawakkul. For, he does not deem his deputy separate from himself. Yet the one in the first grade is aware of his tawakkul and has tawakkul through the force of his will.

The person who is in the third grade is like a dead man in the hands of the person who washes him. He sees himself as a dead man who moves with Allah's power. If he faces trouble and pain he does not even pray so that he will be saved from them. Whereas the baby calls to its mother when it suffers any pain, this (third) one is such a child as will not call to its mother. For, it knows that its mother is looking at it all the time and is ready to run to its rescue.

The options of people who are in this third grade are not within their wills, either. Only, people in the second grade run to the attorney and beg him. There is option in the first grade, and he holds fast to the habits and means recommended by the deputy. For instance, if it is the attorney's habit not to go to the law court unless his client is present there and the file is ready, he prepares these means and then leaves the job to the attorney. From then on he expects everything from the attorney. He also knows that his preparing the file is from the attorney. For, he has prepared it with the attorney's habit and indication. Then, those who are in the first grade engage in business such as trade and

farming. They learn a craft. They hold fast to the means that are Allâhu ta'âlâ's habits, laws. But they do not give up tawakkul. They trust not in their work, but in Allâhu ta'âlâ's superiority, fadl and favouring. They expect Him only to make them reach their goal through the means they have resorted to. As a matter of fact, they say that He sent the means of trade and farming, too. Holding fast to the means, they know that what they obtain is from Allâhu ta'âlâ. And this is the meaning of the âyat which purports: **"Allâhu ta'âlâ, alone, gives strength to everything,"** which is in **Kahf Sûra**. For, hawl (in Arabic) means action. And strength means power, energy. If a person knows that his strength is not from himself but from Allâhu ta'âlâ's creation, he expects everything from Him only. In short, a person who forgets about causes acting as intermediaries in the formation of actions expects nothing from anybody besides Allâhu ta'âlâ, and, thus, he has had tawakkul.

The highest grade of tawakkul is defined by Bâyazîd-i Bestâmî, the sultan of 'Ârifs, as follows: Abû Mûsâ Dînawarî said: "I asked Bâyazîd what tawakkul meant. He asked what my opinion was. I said that the savants said, 'It is tawakkul when nothing would come to your heart if there were lots of snakes and scorpions on your right, on your left, all around you.' He said: 'In my opinion tawakkul is to see all disbelievers being tormented in Hell and all Believers being blessed with favours and gifts in Paradise and still not to see any difference between the two cases.' " What Abû Mûsâ describes is the high grade of tawakkul. But this does not mean that you should not beware of danger. Hadrat Abû Bakr 'radiy-Allâhu 'anh', when he was in the cave (with the Prophet), defended (the Prophet and himself) against the snake by putting his blessed foot on its hole, although his tawakkul was higher. It was not the snake that he was afraid of. He was afraid of the snake's Creator, that He could give the snake strength and motion. He saw that only Allâhu ta'âlâ gives strength and motion to everybody. Bâyazîd's word reveals the îmân which is the basis for tawakkul, which is the îmân, the belief in Allâhu ta'âlâ's justice, hikmat, compassion and favour. It is the belief in that everything He makes is in its proper place. A Believer with such îmân sees no difference between torment and blessing.

HOW TO PERFORM TAWAKKUL?

Every grade in Islam is based upon three fundamentals: 'ilm (knowledge), hâl (state), and 'amal (deed). We have defined what tawakkul is and explained its state. Now we shall explain its deed, i.e., how to do tawakkul. Many people think that tawakkul is to leave things to take their own course; not to do anything with one's option; not to work to earn money; not to save; not to avoid snakes, lions or poisons; not to take medicine in case of illness; not to learn one's faith, Islam; and not to avoid the enemies of Islam. [Also, the enemies of Islam, by giving tawakkul and contentment such a meaning, say that Islam is laziness, that religion is opium. They attack Islam. They strive to deceive youngsters and to make them disbelievers, nonbelievers. They basely slander Islam.] It is wrong to think of tawakkul as such. It is incompatible with Islam. Tawakkul is something commanded by Islam. How can things unsuitable with Islam ever be tawakkul?

There are different kinds of tawakkul in optional actions, that is, in actions done willingly, in earning money and property, in using one's existing money and property, in avoiding danger and in curing illnesses and invalids. We will explain these four kinds of tawakkul in their right order:

1 — Tawakkul in earning property and in buying useful things:

Here the tawakkul of bachelors, of people who live alone, and the tawakkul of the married, of people who have others to support, are unlike each other.

For people who have nobody else to support, in their earning property, in their satisfying their needs, there are three kinds of tawakkul with regard to causes:

I — First kind of causes are the means which it is Allâhu ta'âlâ's divine habit ('âdat) to make means for His creating things. [To create means to make from nothing, or to turn existing things into things with other properties through laws of physics, chemistry, physiology or metaphysics.] These causes are learned with experience. Not to hold fast to such causes would be madness and idiocy, rather than tawakkul, and has nothing to do with tawakkul. For example, it would be idiocy, not tawakkul, not to eat anything when you are hungry and to say that Allâhu ta'âlâ will feed you if He likes without eating or that He will send the

food to your mouth without you touching it with your hand or to say that Allâhu ta'âlâ will give you children without your performing nikâh and marrying. In actions dependent upon causes that are learned by experience, it is not tawakkul to leave aside causes. However, it is to have tawakkul at the level of knowledge and state. To have tawakkul at the level of knowledge is to know the fact that Allâhu ta'âlâ created all the means for satisfying hunger, namely, the hand, the mouth, the teeth, the stomach, organs of digestion, the food, the bread and the physiological movements. To have tawakkul at the level of state is the heart's trusting in Allâhu ta'âlâ's goodness, its not trusting in eating, in the hand, in the mouth or in the health. The hand can be paralysed at any moment. One could catch an alimentary disease some day, and eating could be of no value. Then in the creation of the food and in its coming to us and in its being digested, we should trust not in our own actions or strength but in Allâhu ta'âlâ's favouring and goodness.

II — Second kind of causes are those that are not a hundred per cent effective but which are necessary most of the time. It is not tawakkul to bypass such causes, either. For example, although it is mostly useful to get food and drink before setting out for a journey, sometimes there is no need for such means. It was our Prophet's 'sall-Allâhu 'alaihi wa sallam' sunnat and our savants' habit to hold fast to such means. Tawakkul is not to depend upon such means, which are not useful sometimes. One should depend on the One who creates and sends the means. It is not sinful give up such means. It is because one's tawakkul is firm. This means to say that it is sinful not to eat and drink. But it is not sinful for a person setting off for a long distance journey not to take food with him. However, there are two conditions to be fulfilled for its not being sinful; one has to be strong enough to endure hunger for several days and must be used to eating what one finds on one's way. Ibrâhîm Hawwâs 'quddisa sirruh' had tawakkul. On a long journey he would not take food with him, but he would take a needle, a pocket-knife, a rope and a bucket. For, these are things that are a hundred percent effective and always useful. Water cannot be drawn up without a rope and a bucket from a well in the wilderness. When one's clothes are torn nothing else can serve like a needle. We say again that it is not tawakkul to give up the means whose effect is not for sure. It is tawakkul to hold fast to the means and yet to rely not upon the

means but upon Allâhu ta'âlâ. This means to say that it is harâm to live in a cave far from urban areas and to say that one is having tawakkul. It means to throw oneself into death. It means to stand against Allâhu ta'âlâ's law and habit. The state of such a person is like the state of a person who hires a lawyer but does not give the file to the lawyer although he knows that it is the lawyer's habit not to go to the law court without reading the papers in the file, and he still relies on the lawyer. Once upon a time a person wanted to become a zâhid and cease from the world. He entered a cave in the mountains, did tawakkul and waited for sustenance. Days passed but nothing came to him. He was about to die of hunger, when Allâhu ta'âlâ commanded the Prophet ''alaihis-salât-u-wa-s-salâm' of that time, "Go and tell that idiot! If he does not go into the city and live among the people, I will kill him with hunger. Does he want to violate My 'âdat?" After the Prophet informed him of this, he went into the city, where something was brought to him from each part of the city. Allâhu ta'âlâ declares: **"I like to send My slaves their food not directly but through My other slaves."** Likewise, it is harâm for a person to hide himself somewhere in the city or to shut himself up in his house and do tawakkul by not opening the door to anybody. It is not permissible to give up causes that are certain. If he does not shut the door of the house in the city and opens it for those who will come by, he will have done tawakkul, on condition that his mind will not be busy with the door, nor will he wonder if there is somebody bringing something. His heart should be with Allâhu ta'âlâ only. He should be busy with worshipping. Even if there are no means in sight, he should still know for certain that his sustenance will not be cut off. It has been said that if you run away from your sustenance, your sustenance will run after you, and it is true. If a person invokes Allâhu ta'âlâ, "O Allah! Don't give me sustenance!" Allâhu ta'âlâ will declare, "O you ignoramus! I have created you. Why shouldn't I give your sustenance?" Then, to have tawakkul means to hold fast to causes and to depend not upon causes but upon the Creator of causes. Everybody is eating Allâhu ta'âlâ's sustenance. But some eat it by putting up with the disgrace of begging, some [e.g. tradesmen, merchants] by suffering the boredom of waiting, some [e.g. artists, workers] by getting tired, and some [e.g. men of knowledge] in dignity and comfort without expecting from anybody but Allâhu ta'âlâ.

III — Third group of causes are those whose effect is not for certain, nor are they always necessary but are obtained by thinking and searching. Earning money through such causes is like curing the invalids by means of augury and incantation, about which our Prophet 'sall-Allâhu 'alaihi wa sallam', while explaining tawakkul, stated: **'People who have tawakkul do not cure the sick by way of augury and incantation."** He did not say: "Those who have tawakkul do not work or live in cities, but they go to the mountains."

There are three grades of tawakkul while holding to causes:

a) A single person who occupies a high grade of tawakkul lives far away from the city lest he will commit sins and in order that he will not trespass against anybody. He does not take anything with him. When he becomes hungry he eats whatever he finds. If he cannot find anything to eat he does not fear that he will die of hunger. If he suffers hunger, even if he is about to die of hunger, he deems it good for himself. For, a traveller who takes something to eat with him may be robbed, even killed on the way, which has happened many times. But it is not wâjib to avoid such an event.

b) A person at the second grade does not earn money, but he does not leave town, either. He worships in mosques. He does not expect anything from anybody. He expects from Allâhu ta'âlâ.

c) A person who is at the third grade works to earn money. But he observes Islam, the sunnat in everything he does. He avoids playing tricks, looking for subtle means or dealing with commercial information. A person who does not avoid these has dived into the third group of causes and does not have tawakkul.

To have tawakkul does not mean not to work. For, Hadrat Abû Bakr had perfect tawakkul in everything he did. After he was elected Khalîfa, he went on selling tissues at a market-place. When he was asked, "O you, the Khalîfa! Is it appropriate to trade while presiding over the state?" he stated, "How can I support the people if I don't support my household?" Upon this, they decided it would be *de rigueur* to pay the Khalîfa a stipend from the Bayt-ul-mâl. From then on, he always kept busy with matters of the public. He was the highest of people who had tawakkul, yet he engaged in trade. But he did not think of earning money. He deemed his earnings not from his capital or work but from Allâhu ta'âlâ. Nor did he like his own property more than

the property of his Muslim brothers.

Having tawakkul requires zuhd. And being zâhid, in its turn, does not require tawakkul. Abû Ja'far-i Haddâd was Junayd-i Baghdâdî's master. [Haddâd means blacksmith.] He had very much tawakkul. For twenty years he did not let anybody know of his tawakkul. Every day he earned one dinâr at the market place. [A dinâr is equal to one mithqâl of gold. One mithqâl is four grams and eighty centigrams.] He gave all of it as alms to the poor. When he was present Junayd would not talk of tawakkul. "I would feel shame to talk in his presence about things which exist in him," he would say.

It signifies weak tawakkul for men of Tasawwuf to walk about at market-places, in bazaars, among the common people. They should stay in their homes and expect things from Allâhu ta'âlâ only. As well, their sitting at a well-known place, at tekkes, is like sitting at a market-place, in which there is the danger that the security in their hearts may originate from their fame. But if they do not remember their fame, they will have had tawakkul like any working man.

In short, the basis of tawakkul is not to expect anything from people, not to rely on causes, and to expect all from Allâhu ta'âlâ only. Ibrâhîm-i Hawwâs says: "I saw Hadrat Khidir. He wanted to make friends with me. But I did not want it. For, I was afraid that my heart would feel calm because of the security given by him and thus my tawakkul would lessen." Ahmad ibni Hanbal hired a worker. He asked one of his disciples to give the worker something plus his daily wage. The worker did not accept it. Later when the worker was gone, "Catch up with him and give it to him. He will accept it now," he said to his disciple. When the disciple wanted to know the reason why, he said, "First his heart had been expecting that we would give him something. So he did not take it. But now, as he is going, he has no such hope left, so it won't harm his tawakkul."

This means to say that the tawakkul of a person who works is not to depend on his capital. And its symptom is that when he loses his capital his heart does not feel worried or give up hope of his sustenance. For, a person who relies on Allâhu ta'âlâ knows that He will send his sustenance from places he does not expect at all. If He does not send him sustenance, he will think that this is better for him.

It is not easy to attain such tawakkul. All your property has been stolen, or you have undergone a great catastrophe, and your heart still does not change; this is not something everybody can do. People who have such tawakkul are very few, but they are not nonexistent. Attaining such tawakkul requires the heart’s complete and positive belief in the endlessness of Allâhu ta’âlâ’s blessing, compassion and favouring, and in that His power is in the greatest perfection. One must think that He sends sustenance to many people although they do not have any capital, while, on the other hand, many fortunes cause perdition. One must as well know that it is good for one if one loses one’s own capital. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ stated: **“A person spends the night thinking of the thing he is going to do the next day. But that thing will bring calamity upon him. Allâhu ta’âlâ, pitying this slave of His, does not let him do it. And he, in his turn, becomes sad because he is not able to do it. Thinking, ‘Why hasn’t this business of mine been accomplished? Who doesn’t let me do it? Who on earth is doing this enmity against me?’ and he begins to think ill of his friends. However, Allâhu ta’âlâ, having mercy upon him, has protected him against calamity.”** For this reason Hadrat ’Umar ‘radiy-Allâhu ’anh’ said: “If I become poor, needy tomorrow, I will never feel sorry. I will never think of becoming rich, for I do not know which is better for me.”

What has to be known secondly is that such things as fearing poverty and belief in ill omen are caused by the devil. As a matter of fact, it is stated in **Baqara Sûra**: **“Satan promises you that you will fall into a needy situation.”** It is a high-level ma’rifat to trust in Allâhu ta’âlâ’s compassion. It has always been seen that He sends plenty of sustenance from unexpected places through means that could not be thought of. But one should not depend on the secret means, either; one should trust in the Creator of the means. Once there was a man of tawakkul who spent his time worshipping in a mosque every day. The imâm of the mosque said to him, “You are poor. You’d better find a job,” to which the man answered, “One of my neighbors, who is a Jew, sends me what I need every day.” Then, the imâm said, “Then, you have secured your position. It will do you no harm not to work.” Upon this he said to the îmâm, “Then, you better quit your job of being an imâm for the people, for a person who holds a Jew’s word superior to Allah’s word is not worthy of being an imâm.” The imâm of another mosque said to one of the assembly, “How do

you make a living?” Upon this the man said, “Wait a minute! I will repeat the namâz which I have performed behind you.” That is, he meant to say, “You don’t believe the fact that Allâhu ta’âlâ will send the sustenance. Your namâz will not be accepted.” People who have had such perfect tawakkul have always been sent their sustenance from unexpected places, and this has consolidated their îmân in the statement, **“Allâhu ta’âlâ will certainly send the sustenance of every living creature on the earth,”** which is declared in **Hûd Sûra**. Huzayfa-i Mar’âshî used to serve Ibrâhîm-i Ad’ham. When he was asked the reason why, he said, “We were on our way to Mekka, and we became quite hungry. By the time we arrived in Qûfa, I could not walk from hunger. ‘Are you exhausted of hunger!’ he said. ‘Yes’ was my answer. He asked for an inkpot, a pen, and paper, which I fetched. He wrote the Basmala and the prayer, ‘O my Allah, who is relied on in everything, in every case! It is Thou who giveth everything. To Thee do I offer my hamd and my thanks every moment. Not any moment do I ever forget about Thee. I am now hungry, thirsty, and naked. The first three are my duty. Surely I will do them. And Thou hast promised the final three. From Thee shall I expect them,’ and he gave me the paper. ‘Go out, do not expect anything from anybody but Allâhu ta’âlâ, and give this paper to the first man that you will meet,’ he said. I went out. I met a man riding a camel first. I gave him the paper. Upon reading it, he began to weep. ‘Who wrote this?’ he asked. ‘Someone in the mosque,’ I replied. He gave me a purse full of gold, in which were sixty dinârs. Later, I asked people who were around who the man was. ‘He is a Nasrânî (Christian),’ they said. I told Ibrâhîm Ad’ham all of this. ‘Don’t touch the purse. Its owner will come here now,’ he said. After a while the Christian came. He sprang down to Ibrâhîm’s feet and became a Muslim.” Abû Ya’qûb-i Basrî says: “I suffered hunger for days in the blessed city of Mekka; I couldn’t endure it any more, when I saw a turnip thrown out into the street. I wanted to take it. But some voice inside me seemed to say: ‘You have been patient for ten days. And now you are going to eat that rotten turnip?’ I gave up. I went into Masjîd-i harâm and sat there. Someone came and put some newly fried bread, sugar and some almonds before me and said, ‘I was out in the sea. A storm broke out and I vowed that I would give these to a poor man that I would run into if I should be rescued.’ I took a handful of each and gave the rest to the man

as a present. Realising that Allâhu ta'âlâ created a storm in the sea in order to help me and then rescued the person for his vow and sent him to me, I thanked Allâhu ta'âlâ. And I repented of having looked for sustenance on the streets." To consolidate îmân it is necessary to read such rare incidents.

If a bachelor's îmân is firm and he abstains from earning money lest he will commit sins, the means for sustenance will come before him. A child is unable to work in its mother's womb, so He sends its sustenance through its navel. After it is born, He sends its food through its mother's breast. When it reaches the age of eating, He creates its teeth. If its parents die and it becomes an orphan, He gives others kindness similar to that which He gave to its parents and fills others' hearts with mercy for the orphan. Formerly it was pitied by its mother only and no one else would look after it. But now, its mother being dead, He makes thousands of people watch it with affection. When it grows up a little older, He gives it the strength to work, plus the desire to earn money. He now places in it mercy upon itself. If the person gives up that desire, chooses the way of taqwâ and makes an orphan of himself, He fills others' hearts with mercy for him again. Everyone says that the person is on the way of Allah and so he must be given the best of everything. As he was earning money, he alone would pity himself. But now everybody pities him. But if he abandons the way of taqwâ, follows his nafs, does not work and earn money, He does not create mercy for him in others' hearts. It is never permissible for such people not to work and sit idly in the name of tawakkul. A person who thinks of himself has to think of getting what he needs by working, too. This means to say that Allah creates in everyone's heart mercy and compassion for a person who is in His way and is like an orphan. For this reason, a person's dying of hunger while being in the way of Allâhu ta'âlâ has never happened. If a person sees and understands in what a great order and perfection the Owner of all beings has created everything, he very easily sees the âyat, **"There is not even one creature on earth whom Allâhu ta'âlâ does not give food."** He gets to know that He rules over the 'âlam very well and does not leave anybody hungry. There have been very few people whom He has killed with hunger, and then He has killed them because it would be better for them, not because they did not work. For, sometimes He also kills those who have earned much property with hunger by taking away their

property. Hasan-i Basrî, seeing this subtlety clearly, said: “If all the inhabitants of Basra were my children and if one seed of wheat cost a dinâr, I’d never feel worried.” Wahab bin Werd says: “Supposing the sky became iron and the earth turned into bronze, I would not deem myself a Muslim if I felt worried about my sustenance.” Allâhu ta’âlâ sends the sustenance from the sky.

[This fact is stated clearly in âyat-i-kerîmas and hadîth-i-sherîfs. Today scientists have begun to realize this fact. In rainy weather, owing to lightning, the nitrogen gas in the air chemically combines with oxygen gas, forming a colourless gas called nitrogen monoxide. This gas cannot remain stable in the air. Combining with oxygen again, it turns into nitrogen dioxide. And this gas, which is orange-colored and suffocating, combines with the moisture of the air and turns into nitric acid. On the other hand, the hydrogen gas, which has become free from the air’s moisture as a result of its disintegration with the effect of lightning, combines with the air’s nitrogen and turns into ammonia gas, which, combining with the nitric acid, which has also been formed meanwhile, and with the carbon dioxide gas, which already exists in the air, makes the salts called ammonium nitrate and ammonium carbonate. These two salts, soluble like the salts of all other alkaline metals, descend on the earth with rain. The earth turns these substances into calcium nitrate and gives them to plants. Plants change these salts into albumens (proteins). Proteins pass into grazing animals and men from plants. Men take them from plants and from animals that eat grass. These substances are the building stones of men and animals. Dry proteins contain 14% nitrogen gas. Now, it has been calculated today that by means of rains more than four hundred million tons of the air’s nitrogen falls on the earth and turns into food each year. The amount that falls on seas is certainly much more than this. We can understand through science today that the sustenance descends from the sky in this manner. It must be descending in many other ways. Maybe in the future science will be able to discover some of them.]

By informing that He sends everyone’s sustenance (rizq) down from the sky, Allâhu ta’âlâ declares that no one’s sustenance can be intercepted. When they said to Junayd-i Baghdâdî, “We are looking for our sustenance,” he said, “Look for it where you know it is, if you ever know where it is.” When they said, “We ask for it from Allâhu ta’âlâ,” he said, “If you

think He has forgotten about you, remind Him!” When they said, “We are having tawakkul. We will see where he will send it from,” he said, “Having tawakkul and testing and trying at the same time shows that there is doubt in one’s îmân!” When they said, “What should we do, then?” “You should work as He has commanded, you should not worry about your sustenance, nor run after means.” We should trust in Allâhu ta’âlâ’s promise about sustenance. He makes the person who works in obedience to His commandments attain his sustenance.

Tawakkul for the married: It is not right for a married person to go away from town in order to perform tawakkul. He has to work and hold fast to causes. In other words, the tawakkul of the married must be in the third grade. That is, they have to do tawakkul by working. As a matter of fact, Abû Bakr Siddîq ‘radiy-Allâhu ’anh’ performed tawakkul by working. For, there are two parts of tawakkul. The first one is to endure hunger patiently and eat what one happens to find. The second one is to believe that if death of hunger is one’s destiny it will be good for one. No one is permitted to command these two parts of tawakkul to his household. In fact, a person who is not patient enough is not permitted to have tawakkul without working. If one’s wife and children also consent to being patient, then it will be permissible to have tawakkul without working. In short, it is permissible to force oneself to endure inconvenience patiently, but it is not permissible to force one’s family.

2 — Tawakkul in preserving existing money and property:

Here, too, the tawakkul of bachelors who have no one else to support is different from the tawakkul of those who have a family to support.

If those who have no one else to support stock their one year’s needs, this will spoil their tawakkul. For, in this case they will have trusted in causes. A single person who keeps as much food as to feed himself and as many clothes as to get dressed has had tawakkul. It is said that it would not spoil tawakkul to preserve one’s forty days’ needs. Sahl bin ’Abdullah-i Tusturî said: “A single person’s preserving his food, no matter for how long, spoils his tawakkul.” Abû Tâlib-i Mekkî, a great man of Tasawwuf, said: “If he does not depend on what he preserves, it will not spoil his tawakkul even if he preserves it for longer than forty days.” Bishr-i Hâfî was one of the great men of Tasawwuf. One day a

guest went up to his presence. He gave a handful of silver to one of his disciples and said, “Go and buy some good and sweet food.” Up to that time he had not been seen buying so much. He ate with the guest. The guest, when leaving the house, took the rest of the food with him. Seeing his disciple’s astonishment, he said, “This guest was Fat’h-i Mûsulî. He came from Mûsul in order to teach us a lesson. He has showed us that a person whose tawakkul is strong will not be harmed by preserving food.” This means to say that tawakkul means not to busy one’s mind about the future. For this reason, one should not stock for the future and, if one stocks something, one should not deem it as something in one’s own hand but as something which Allâhu ta’âlâ will give in the future; that is, one should not depend on it.

Tawakkul for the married: It does not spoil tawakkul for one who has a wife and children to preserve goods for a year. If it is for more than a year, it spoils tawakkul. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ used to preserve a year’s need for his household because their hearts were weak. Yet for himself he would not keep even a day’s need. If he had kept it, it would not have harmed his tawakkul. For, it was equal for him if he had or not. But he used to do so in order to teach his Ummat. Once, when one of his Sahâba ‘’alaihimurridvân’ passed away, two gold coins were found in his pocket. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“This is a sign of double torment.”** This torment must be the sorrow caused by not reaching a higher grade in Paradise. As a matter of fact, when someone else died, he stated: **“On the Day of Rising his face will shine like the full moon. If he had not prepared his summer clothes by winter and his winter clothes by summer it would shine like the sun.”** At some other time he declared: **“What you have been given least is yaqîn and patience.”** In other words, preparing one’s clothes a year before is caused by one’s having little yaqîn. However, as agreed by all our superiors, it is permissible and necessary and does not spoil tawakkul to preserve things that are always necessary in the house, such as water containers, water installation, table services, means of sewing and cleaning. For, Allâhu ta’âlâ has created this world in such an order that food and clothes supply come out freshly every year. It is not permissible to disobey Allâhu ta’âlâ’s ’âdat. But house gadgets may not be available whenever they are needed.

NOTE: If a person’s heart does not feel calm when he does

not preserve his food and clothing and if in this case he expects others will bring them to him, it is better for him to preserve them. In fact, if a person cannot worship and offer his dhikr to Allâhu ta'âlâ without any worries when he does not have a field, a workshop or any other means of income, it is better for him to get a means of income. For, the real purpose is the heart's thinking of Allâhu ta'âlâ sedately without worries. Some people are busied with property. They cannot worship comfortably while estimating their property. When they have no property any more, they have no worries, no doubts any more. It is better for such people not to have property. Others become comfortable only when they have as much property as to get along. So it is better for them to acquire a means of income enough for them to get along. Yet those hearts who are not content with as much property as to get along but who run after more and who think of their luxury, comfort and pleasure are not among those hearts who are attached to Islam. We will not take them into consideration.

3 — Tawakkul in avoiding danger:

Also, concerning the means to protect oneself against danger, it is not one of the principles of tawakkul to give up those means whose effect is certain or most probable. It does not spoil tawakkul to close and lock the door of the house lest a thief will go in. Nor does it harm one's tawakkul to carry arms at dangerous places or to avoid one's enemies. It does not spoil tawakkul, either, to wear thick clothes lest one should get cold. But it spoils tawakkul to be too meticulous by having recourse to such means as eating much so that the body will be heated by getting more calories and one will not be cold in winter. So is the case with cauterizing [a healthy person lest he will get sick] and incantation. [A doctor is permitted to cauterize a sick person.] To have tawakkul, it is not necessary to give up those means that have positive effects and which are commonly known. One day a villager came to Rasûlullah 'sall-Allâhu 'alaihi wa sallam', who stated to him, **"What did you do with your camel?"** When the man answered, "I left it by itself and had tawakkul in Allâhu ta'âlâ," **"Tie it and then have tawakkul!"** he stated.

It is tawakkul and is good not to prevent an injury caused by a person and to endure it patiently. As a matter of fact, it is purported in the forty-eighth âyat-i-kerîma of **Ahzâb Sûra**: **"Do**

not respond to injury and torments inflicted by disbelievers and munâfiqs! I shall punish them. For protection against them and to rescue yourself from them, trust yourself to Allâhu ta'âlâ!" And it is purported in the twelfth âyat-i-kerîma of **Ibrâhîm Sûra**: **"We patiently endure their tortures. People who have tawakkul should have tawakkul only in Allâhu ta'âlâ."**

It is necessary to prevent such animals as scorpions, snakes and wild animals from doing harm. It will not spoil tawakkul. [We should not be patient with the germs that spread disease, and we should do our best to prevent them. In case we catch an infectious disease, we should use antiseptics and antibiotics (penicillin and the like).]

If a person who wields a weapon in order to protect himself against the enemy does not depend on his strength or weapon, he will have had tawakkul. We should lock the door. But we should not rely on the lock. As a matter of fact thieves have broken many a lock. The symptom of a person's having tawakkul is that when he comes home and sees that his possessions have been stolen he does not feel sorry. Saying that Allâhu ta'âlâ has willed it be so, he becomes contented with destiny. When putting the lock on the door we should pass through our heart the prayer, "Yâ Rabbî! I put this lock not to change Thine destiny but to follow Thine command and law. Yâ Rabbî! If Thou shouldst make someone attack my property, I am contented with Thine decree! I do not know if Thou created this property for me, or for someone else and gave it to me as a deposit." If a person locks his door and goes away and then, upon seeing that his possessions have been stolen when he comes back, feels sorry, he should realize that he does not have tawakkul. But if he does not cry, wail or cause alarm or confusion, he at least gets the grade of patience. If he complains and investigates the thief, he falls down from the grade of patience, too. If he, finding out that he does not have tawakkul and is not patient, gives up having a high opinion of himself, this is his benefit and advantage caused by the thief.

Question: If he did not need his possessions he would not hide them by locking the door. Can a person help becoming sorry when something is stolen which he has been keeping in order to satisfy his needs?

Answer: When Allâhu ta'âlâ gives these possessions to him he should deem their coming to him beneficial for himself. "There

are benefits in everything given by Allâhu ta'âlâ," he should say. By the same token, he has to deem the loss of his possessions as beneficial for himself. "Allâhu ta'âlâ's taking away something is as good as His giving it. As it is useful to have something when He gives it to me, likewise it is useful not to have it when He takes it back," he should say. We should be pleased with things that are beneficial. Men cannot know well what is good and useful for themselves. Allâhu ta'âlâ knows it better. For example, if a sick person's father is a specialized doctor, when he gives him meat and sweets to eat, he becomes pleased and says, "He would not give these to me if I had not recovered my health." If his father does not prescribe him diets containing meat and sweets, he becomes pleased again and says, "His keeping me away from these things is intended to cure my illness." Likewise, unless there is full faith in Allâhu ta'âlâ's not giving as well as His giving, tawakkul will not be complete.

A person who has tawakkul should observe six adabs in protecting his property:

1) He should lock the door. But no more precautions should he try to take. He should not lock the rooms or the windows, nor should he make his neighbors take care of it. It does not spoil the tawakkul to hire guards and doorkeepers for offices. Mâlik bin Dînâr would fasten his door with a piece of string. "If I knew that beasts would not enter the house, I would not tie this either," he would say.

2) He should not keep valuable things, those things which will allure thieves in the house. He should not cause a Muslim brother of his to commit the sin of stealing. Once, Mughayra sent his zakât to Mâlik bin Dînâr, who took it and then sent it back, saying. "Satan brought anxiety into my heart that it might be stolen by thieves. I don't want to have anxiety or to cause a Muslim to steal." Upon hearing this, Abû Suleymân-i Dârânî 'rahmatullâhi ta'âlâ 'alaih' said, "He returned the money because a sofi's heart is weak. He is zâhid; the world has no place in his heart. What harm would it give him if thieves stole it?" This statement of Abû Suleymân's shows that he has a keen insight.

3) When leaving home, he should have the intention, "If a thief steals any of my belongings, let it be his, may it be his lawful property! The thief may be poor and will meet one of his needs with that thing. If he is rich, he will become contented with that

thing and will not steal others' possessions. Thus, my property will prevent the hurting of a Muslim brother of mine." By having this intention he will have pitied both the thief and all Muslims. Indeed Islam consists in pitying creatures. This intention does not change Allâhu ta'âlâ's qadâ and qadar. But, whether his belongings are stolen or not, for each dollar he has, he will be given as much thawâb as if he gave seven hundred dollars as alms. This intention is like the case stated in the hadîth-i-sherîf: **"If a person, during coitus with his wife, does not withdraw; that is, if he does not prevent the formation of a child, he will be given as much thawâb as is given to a hero who fights until being martyred, whether the child is born or not."** For, the person has done his best. If the child were born dead, he would be given thawâb for what he did.

4) If his property is stolen, he should not feel sorry, but should know that the loss of his property is beneficial for him. If he says, "May it be halâl," he should not look for his property, nor should he take it back if they should give it back. However, if he takes it back, it is his property. Intention does not cause it to cease to be his property. Only, it must not be taken back, so that tawakkul will be complete. 'Abdullah Ibni 'Umar's 'radiy-Allâhu 'anhumâ' camel was stolen. He looked for it far and near, but could not find it. He said, "May it be halâl for the person who took it away!" He went into a mosque and performed namâz. Someone came and said, "Your camel is at such and such a place." He put on his clogs and left for the place, but then gave up and said, "I have said, 'May it be halâl!' I won't take it back." One of the great dreamt of his brother, who was sorry although he was in Paradise. When he asked him why he was sorry, he answered: "I will remain sorry until the Rising. For, they showed me my high-ranking post in Paradise. No other grade was so beautiful as it was. I wanted to go there, but I heard a voice saying: 'Don't let him go there! The place is for those who have given up for Allâhu ta'âlâ's grace.' I asked how to give up for Allah's sake. They said, 'One day you said, 'May this property of mine be halâl for Allah's sake!' But then you did not abide by your word. If you had kept your promise well, the entire place would be yours now.' " Someone slept in the blessed city of Mekka. When he woke up he did not see his purse. One of the great was there, to whom he said, "You took my money!" Then the great person took the owner of the money to his house and asked him how much money he had and

gave him as much gold as was equal to the value of the money which the man claimed to have owned. After going out, the man found out that a friend of his had taken away his purse only as a joke. So he went back to return the gold, yet the owner refused to take it back: “I gave you this gold with the intention of alms,” he said and added that they be distributed to the poor. Likewise, of old, when they, for example, took bread to a poor man and did not find him in his place, they would not take the bread back home but give it to another poor person.

5) He should not curse a cruel person or a thief. When he curses them he spoils both his tawakkul and his zuhd. For, a person who becomes sorry when he loses something cannot be zâhid. Once Rabî bin Haytham’s horse was stolen, and it was worth several thousand dirhams. “I saw it being stolen,” he said. When he was asked, “Why did you keep silent though you saw it,” he said, “I was together with Someone whom I love much more than it. I couldn’t part from Him.” It was found out afterwards that he had been in namâz. They cursed the thief. “Don’t curse him. I have made my horse halâl for him,” he said. One of the great was oppressed by a cruel man. When he was told to curse him, “He is doing enmity not to me but to himself. The harm which he causes to himself is enough for him. I cannot add any more harm,” he said. A hadîth-i-sherîf states: **“A person curses someone who torments him, and thus he takes his right back in the world. Maybe he even trespasses upon the cruel one’s right, too.”**

6) He should pity the thief and have compassion for him instead of he himself committing a sin and torturing himself. He should thank Allâhu ta’âlâ that he himself is not the cruel one but is the one who is oppressed. He should be pleased because he has suffered a loss of property and not a loss of faith. If he does not feel sorry because a Muslim brother of his has committed a sin, he will have not advised and pitied Muslims. Once, something was stolen from Bishr-i Hafî; he began to weep. When he was told, “Does one simply weep for property?” he said, “I am weeping not for property but out of the thought that the thief has committed a sin and will be tormented for this in the next world.”

4 — An invalid’s tawakkul in curing himself and using medicine:

There are three kinds of medicine. The effect and use of

medicines of the first kind are for certain, obvious, as in bread's allaying hunger and water's quenching thirst. [So is the case with the effect of quinine compounds for fevers, of the salicylates for rheumatism, and of the vaccinations, serums and antibiotics and sulfonamides for bacteria. Inoculation for smallpox was discovered in 1197 [1782 A.D.]. **Ibni 'Âbidîn** 'rahmatullâhi 'alaih' says in the 215th page of the fifth volume: "It is fard to eat and drink as much as the amount needed to perform salât standing and not to die of hunger. It is a grave sin not to eat as much as that limit. If a person does not take medicine (although he is ill) and then dies, he will not be sinful (for not taking medicine). For, medicine will not certainly work a cure." This comes to mean that it is fard to take medicine with a definite curing effect. It is written in the 182nd letter by Muhammad Ma'thûm Farûqî 'rahmatullâhi 'alaih', and also in detail in the 343rd page of the book **Hadîqa** that it is wajib to hold to means with a definite effect, and it is sinful to expose oneself to sheer harm by not using them.] And so is the case with extinguishing a fire with water. It is not tawakkul but it is idiocy and harâm not to use these medicines and the like, the effect of which is for certain.

The effect of medicines of the second kind is not for certain, nor predictable. Only, they may be useful. Examples of these are incantation, that is, using substances that have not been experimented scientifically and meaningless pieces of writing that are not from the Qur'ân al-kerîm, cauterizing and using things that are supposed to be useful. Having tawakkul requires not using these things. As is stated in a hadîth-i-sherîf, using them is a sign of too much trust in causes. Of these three, the one with the most probable use is cauterizing [a healthy person]. [There is detailed information about fortune-telling at the end of the booklet **Bey' wa Shirâ**.]

Medicines of the third kind are between the first and the second kinds. Their use is not for certain, but strongly predictable. Examples of these are bleeding, cupping, taking purgatives, and using medicines [which are selling in the hundreds today], effects of which are doubtful. It is not harâm not to use them. But, it is not one of the conditions of tawakkul, either. For many people it is better to use them. Yet sometimes it is better not to use them. We have said that having tawakkul does not require giving up these things. For, our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"O you who are Allah's slaves! Use**

medicine!" And he declared at some other time: **"Each disease has its medicine. Death, only, is an end with no way out."** When he was asked if medicine would change qadâ and qadar, he stated: **"Qadâ and qadar will make you use medicine."** Another hadîth states: **"I heard from all angels: 'Tell your Ummat that they should apply cupping, that is, bleeding,' they said."** Another hadîth states: **"Apply cupping on the seventeenth, nineteenth and twenty-first days of Arabic month; otherwise, if blood increases** [blood tension goes up], **it may cause death."** Another hadîth states: **"One of the illnesses which Allâhu ta'âlâ has made a cause of death is the increase of blood."** Bleeding or using tension-reducing medicines when blood tension goes up, using antibiotics, sulfonamides or other antiseptics against infectious diseases, or applying disinfection is no different from killing the scorpion or the snake in one's clothes or bed or extinguishing a fire. For, these are all causes of death for man. Having tawakkul does not require giving these up. Our Prophet 'sall-Allâhu 'alaihi wa sallam' commanded Sa'd bin Mu'âz 'radiy-Allâhu 'anh' to be cupped, that is, to draw blood from his vein. When Hadrat 'Alî's blessed eye ached, he told him not to eat fresh dates and to eat beet tops, yoghurt and cooked barley. Suhayb-i Rûmî's 'radiy-Allâhu 'anh' eye was aching. When Rasûlullah 'sall-Allâhu 'alaihi wa sallam' saw him eating dates he stated: **"You eat dates though your eye is aching."** "I am chewing it on the side of the eye which does not ache," he answered, which made Rasûlullah 'sall-Allâhu 'alaihi wa sallam' laugh. Rasûlullah would put kohl on his eyes every night. He would apply cupping every month. He would drink medicine every year. Whenever the wahy came upon him his blessed head would ache. So he would apply henna on his blessed head. When any of his limbs was wounded he would put henna on the wound. If he did not find anything else he would put the dust of clean soil on it. He used many other medicines, which are written in the books entitled **Tibbinnabî.** [One of those books was written by Imâm-i Jalâladdîn-i Suyûtî 'rahmatullâhi ta'âlâ 'alaih'. This is explained in detail in the second volume of **Mawâhib-i ladunniyya.**]

Once Hadrat Mûsâ ''alaihissalâm' became ill. They told him its medicine. "I don't want medicine. Allâhu ta'âlâ will cure it," he said. The illness lingered, only changing from bad to worse. "The medicine of this illness is well-known and has been tried. You will recover soon," they said, but he replied, "No. I don't

want medicine," and his illness became even worse. Then the wahy came down to him, declaring: **"If you do not take medicine, I shall not bless you with healing."** Upon this he took the medicine and recovered health, but something occurred to his heart. Then the wahy came in which Allâhu ta'âlâ declared: **"In order to have tawakkul you want to change My hikmat, My law. Who gave useful effects to medicines? Of course, I created them."**

A Prophet ''alaihimussalâm' complained about weakness. The wahy came down to him and he was commanded, **"Eat meat and drink milk!"** Believers of an ancient time complained to their Prophet that their children were born ugly. The wahy came down and the Prophet was commanded, **"Tell your ummat: Women who are to bear children should eat quinces! "** So they ate quinces during pregnancy and dates after birth.

As is understood from all these examples, Allâhu ta'âlâ has made medicines means for healing. As He has made bread and water means for feeding, likewise He has made medicines means for removing illnesses. Allâhu ta'âlâ alone creates all means and gives them effective power. A hadîth-i-sherîf states: **"Hadrat Mûsâ** ''alaihissalâm' **asked, 'Yâ Rabbî! Who makes diseases, and who cures diseases?' Allâhu ta'âlâ declared, 'I make both of them.' When he asked, 'Why should we need doctors, then?' 'They know the means which I created for healing and give them to My slaves. And I give them sustenance and thawâb through this way,' was Allâhu ta'âlâ's declaration."**

As is seen, we should go to doctors and use medicines. Yet we should not depend on doctors or medicines and we should ask for healing from Allâhu ta'âlâ. People who did not recover health although they took medicine and those who exhaled their last breath on operating tables are not few.

NOTE: Cauterizing has become a custom in some places. But cauterizing spoils tawakkul. In fact, it has been prohibited by Islam. For, it may cause dangerous wounds. And its use is not certain. The benefit of cauterizing can be provided through other medicines as well. Imrân bin Hasîn 'radiy-Allâhu 'anh' became ill. They told him to cauterize. But he would not. They begged him to do so, so he cauterized and then recovered health. Afterwards he said, "Before, I used to see nûrs, hear voices. Angels used to greet me. After cauterizing none of these has

happened.” He repented and said istighfâr so many times that later Allâhu ta’âlâ, as he said to Mutrif bin ’Abdullah, granted these blessings to him again.

Sometimes it is better not to use medicine, which does not mean to disobey our Prophet ‘sall-Allâhu ’alaihi wa sallam’. Most of our superiors did not use medicine.

Question: If it were perfection not to use medicine, our Prophet ‘sall-Allâhu ’alaihi wa sallam’ would not have used it, which he did.

Answer: There are six reasons for not using medicine:

1) A person may have a vigilant heart and may be an owner of kashf. He may realize that he is about to die. So he does not use medicine. As a matter of fact, doctors do not prescribe medicine or diet for a person whom they see will die soon. When the Khalîfa of Muslims, Abû Bakr ‘radiy-Allâhu ’anh’, became ill, they said, “Let’s fetch a doctor.” But he said, “The Doctor saw me and said ‘I will do as I will.’ ”

2) The ill person may be in fear of the next world. He does not think of or ask for medicine. Abû Dardâ ‘radiy-Allâhu ’anh’ moaned when he became sick. They asked him what was the matter with him. “I moan with the thought of my sins,” he said. They said, “Do you want anything!” “I want Allah’s compassion,” he said. They said, “Shall we call a doctor?” “The Doctor made me sick,” he said. Abû Zar-i Ghifârî ‘radiy-Allâhu ’anh’ had an eye sore. When he was asked if he would not like to use medicine, “I have something more important to do now,” he said. Their state is like that of a person who, while being taken towards the gallows, is asked if he wants something to eat; I wonder if he would ever remember eating, hungry as he may be? When Sahl bin ’Abdullah Tusturî was asked what his food was, he said, “Dhikr of the One who is Hayy and Qayyûm.” Upon this they asked, “We ask you where you get your strength from,” to which he replied, “From knowledge.” They asked, “What is your food?” “Contemplation and dhikr,” he said. Then they said that they were asking about the substance of nourishment that fed the body. This time he answered, “Not to think of the body but to think of the One who sends the food.”

3) He may catch a chronic disease of which the causes are not known; the sick person, in this case, does not want to use the medicines with a placebo effect. People who have no medical

knowledge think that many medicines are so.

4) Craving for thawâb only, some do not want to recover health lest they would be deprived of the thawâb. Being patient, they do not use medicine. A hadîth-i-sherîf states: **"As they examine the doubtful gold by means of fire, likewise Allâhu ta'âlâ tests people by means of anxiety and hardships. Some go out of the fire of hardships as true. Others go out as false."** Sahl bin 'Abdullah Tusturî 'rahmatullâhi ta'âlâ 'alaih' would give medicine to the sick, but he himself would not use it. "The namâz which is performed sitting and enduring the sickness patiently is more valuable than the namâz performed standing by a healthy person," he would say.

5) He may have many sins. He wants to have his sins pardoned by suffering from illness. A hadîth-i-sherîf states: **"Malaria purifies you of all your sins. As there is no dust on a hail-stone, likewise there will be no sins left on a malarial person."** Îsâ ''alaihissalâm' stated: "A person who becomes ill or gets into trouble and yet is not happy because his sins will be pardoned is not learned." When Mûsâ ''alaihissalâm' saw a sick man and prayed, "Yâ Rabbî! Have mercy upon that slave of Yours?" Allâhu ta'âlâ declared: **"How else should I have mercy upon a slave of Mine who is by now with the means which I sent to him so that he would attain My compassion. For, I shall forgive his sins by means of this illness. Through this I shall promote his rank in Paradise."**

6) Apprehending that continuous health may cause one to forget Allâhu ta'âlâ, to disobey Him, and to commit harâm, he may prefer to remain ill. Through hardships and illnesses Allâhu ta'âlâ wakes those slaves of His whom He pities from unawareness. As a matter of fact, a hadîth-i-sherîf states: **"One of the following three things exists in Believers: qillat** (poverty), **illat** (illness), **zillat** (lack of esteem).**"** Another hadîth-i-sherîf states: **"Allâhu ta'âlâ declared: 'Illness is My lasso, trap, and poverty is My dungeon. I put those whom I love into these.' "** Health causes sinning. Real health exists in illness. 'Alî 'radiy-Allâhu 'anh' saw a crowd of people making merry and asked what it was for. When they said that it was their day of merry he said, "And our days of merry are those on which we don't sin." One of the great asked a person he ran into how he was. When the man said that he was quite well, he said, "The day on which you are quite well is when

you don’t sin. There is not a disease more dangerous than sinning.” The reason why Pharaoh wanted everybody to worship him was because he lived for four hundred years, during which he never had a headache or fever. If his head had ached only once, he would not have even thought of that impudence. If a person becomes sick and does not beg Allah for forgiveness Azrâîl ‘’alaihissalâm’ says to him, “O you unwary! I have sent you messengers so many times. But you won’t pull yourself together.” Our superiors say that within forty days a Believer should have some trouble, some illness or some fear, or some damage should befall his property. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ was about to marry a woman with nikâh, when they said to him appraisingly that the woman had never become ill. Thereupon he gave up marrying her. One day he ‘sall-Allâhu ’alaihi wa sallam’ was talking about a headache, when a villager said, “How is a headache? I have never had a headache.” Upon this he stated: **“Keep away from me! Anyone who wants to see a man for Hell must look at him.”** When ’Âisha ‘radiy-Allâhu ’anhâ’ asked him if anyone could reach the grade of martyrdom, he stated: **“A person who remembers death twenty times daily attains the grade of martyrs.”** No doubt, the ill remember death very often. It is for these six reasons that some never used medicine.

Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ used medicine because he did not need these reasons.

It is written as follows in **Durr-ul-Mukhtâr** and also in the section about kinds of water in **Radd-ul-Muhtâr,** which commentates the former:

“It is permissible to use something harâm as a healer, provided it will be known that it will cure the ill person and when no halâl medicine is available. A hadîth-i-sherîf in **Bukhârî** states: **‘Allâhu ta’âlâ has not created healing for you in things that are harâm.’** Its meaning is: ‘Substances that are harâm but which are, as it has been experimented, good for healing, are halâl for medicine.’ As a matter of fact, it is halâl for a person who is about to die of thirst to drink as much wine as to save him from death. The existence of a curing effect in something harâm will be understood only if a specialized Muslim doctor says so. Only, pork and its fat cannot be used as medicine even if they are curatives.” Muhammad Zarkânî ‘rahmatullâhi ta’âlâ ’alaih’ states as follows in his commentary to **Mawâhib-i-ladunniyya**: “It is

stated in a hadîth-i sherîf, ‘Receive medical treatment.’ According to this hadîth-i sherîf, treatment is fard when it is indispensable against death or when it will prevent one from omitting an action which is fard or when it is done for curing a cardiac. The treatment for other diseases is sunna.”

It is written in **Tatârhâniyya**: “When there is no other remedy, it is permissible to have a surgical operation in order to save oneself from death.”

In conclusion, we say that avoiding the causes of illness is not an obstacle against tawakkul. The Khalîfa ’Umar ‘radiy-Allâhu ’anh’ was on his way to Damascus, when he heard that there was a plague in Damascus. Some of those who were with him suggested that they should not enter Damascus. Others protested that they should not run away from Allâhu ta’âlâ’s destiny. Upon this the Khalîfa said, “Let us run away from Allah’s destiny to the destiny which is His, too. Let us not enter the city. Suppose someone among you has a pasture and a bare rocky area. To whichever he drives his flock, he will have done it with Allâhu ta’âlâ’s decree.” Then he summoned ’Abdurrahmân bin ’Awf ‘radiy-Allâhu ’anh’ and asked, “What is your opinion?” He said, “I heard Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ state, **‘Do not enter a place where there is plague, and never flee from a plagued place or move to some other place!’** Upon this, the Khalîfa saying, “Alhamdulillah, my statement concurs with the hadîth-i-sherîf,” they did not enter Damascus. The reason why it is prohibited to leave a place where there is plague is because when the healthy ones leave the place there will be none left to look after the sick, and thus they will die. Moreover, at a place of plague the dirty air [which is full of microbes, bacilli, of plague] infects everybody, so those who escape will not escape the disease [but they will take the disease with themselves and will infect others with it]. A hadîth-i-sherîf states: **“Fleeing from a place where there is the disease of a plague is a grave sin, like running away from the enemy in a combat.”** [Muhyiddin-i ’Arabî ‘quddisa sirruh’ says in his book **Futûhât-ul-makkiyya,** in the chapter about ‘qadâ and balâ’: “Avoid disasters and dangers as well as you can. For, it is a habit of Prophets to keep away from things that are unbearable and unendurable.”]

It is written at the end of the fifth volume of **Radd-ul-muhtâr** and in the book of fatwâ entitled **Bezzâziyya**: “If an earthquake

breaks out when you are at a closed place, it is mustahab to run away from there to an open place.”

NOTE: Having tawakkul requires that you will not tell people around you about your illness. It is makrûh to tell others or to complain about it. But it is not makrûh and does not spoil tawakkul to tell those who will be useful [like telling a doctor] or to tell in order to show how incapable, poor you are. As a matter of fact, when ’Alî ‘radiy-Allâhu ’anh’ became sick he was asked how he was. “Not well,” was his answer, which made others look at one another with surprise. “I am showing my incapability to Allâhu ta’âlâ,” he added. This statement was worthy of his state. He knew his incapability, despite his bravery, strength and courage, and would say, “Yâ Rabbî! Bless me with patience!”

Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“Ask for health from Allâhu ta’âlâ. Don’t ask for trouble!”** It is harâm to complain about one’s illness by telling everybody about it! It is not harâm if one does not do it in order to complain. But it is better not to mention it. For, otherwise it may turn into a complaint because one mentions it often.

Hadrat Muhammad Bâqîbillah, a murshid-i kâmil and one of the great members of Tarîqat-i aliyya-i Naqshibandiyya, says: “It is not tawakkul not to hold fast to causes, nor is it to sit lazily. For, being so is impertinence against Allâhu ta’âlâ. A Muslim should hold fast to causes that are lawful [in Islam]. After holding to causes and beginning to work, he places his tawakkul. In other words, something which is wanted will not be expected from the thing which acts as a cause for its happening. For, Allâhu ta’âlâ has created the cause as a gateway through which to get to the thing wanted. To expect something to come to you directly without any causes in between instead of doing what will serve as its cause is like closing the gate and expecting it to be thrown in through the window, which is impertinence. In order that we might get what we need, Allâhu ta’âlâ has created the gate and left it open. It is not right to close it. Our duty is to go to the gate and wait. The rest is up to Him. He often sends it through the gate. And He gives it by throwing it out through the window whenever He wishes.” This word of Hadrat Bâqîbillah’s is written in the book entitled **Barakât**. As is seen, it is not permissible to sit idly and then say that you are having tawakkul. Great men of Tasawwuf said that one should first begin working

and holding to causes and then have tawakkul.

In his 13th letter, Mazhar-i Jân-i Jânan 'quddisa sirruh', one of the great scholars in India, says that even though our scholars wrote so often about the matter of optional and obligatory actions, some doubts come to the human mind automatically. This is because of the fact that the human mind is not able to comprehend some religious knowledge. If it were able to comprehend, there would be no need or necessity to make revelations to Prophets so that men's deeds could be good and useful. Claiming that man has full will, that is, saying that man can do whatever he wants, or vice versa, i.e., claiming that man has nothing so he only has to do the thing in destiny (qadâ and qadar), means denying the Book and the Sunna. For, men's deeds, corpses, that is, their material beings, actions, and movements are all created by Allâhu ta'âlâ, too. So, is it possible to claim existence of full will in man? It will be injustice to call someone to account for something he did involuntarily. Allâhu ta'âlâ never acts unjustly. So, how can it be a true word to claim that man is compelled to do? It is obvious that men's actions are not done involuntarily like tremulous motions. These actions are done using our knowledge, our will and our power. Men's optional actions come out through these three things. However, men cannot have these three things by willing them. They are sent to them by Allâhu ta'âlâ when He wills. It is only to this extent that the compulsion of man may be said to be the case. Since men do not have full will and since they are not fully compelled, either, their actions come into existence between these two extremes. This effectuation of actions is called **kesb** (acquisition). The existence of such a paltry amount of option in man's acquisitive actions has caused Allâhu ta'âlâ's injunctions [commands and prohibitions]. And since our option is weak, the injunctions have been moderate. Allâhu ta'âlâ's Attribute of Rahmat (Compassion) for Believers has surpassed His Attribute of Ghadâb (Wrath) against the disobedient ones among them. None of His other Attributes has surpassed any of the others. On the other hand, since Allâhu ta'âlâ's deeds happen by His knowledge, will and power, they are dissimilar to the slaves' (men's) deeds. Therefore, His calling men to account on account of these deeds of theirs cannot be said to be incompatible with justice.

36 — LAWH-IL-MAHFÛZ AND UMM-UL-KİTÂB

The booklet entitled Lawh-il-Mahfûz wa Umm-ul-kitâb **by 'Allâma Ahmad bin Sulaymân bin Kamâl Pasha, the booklet entitled** Ihtiyâr-i juz'î **by Muhammad Akkarmânî and the booklet entitled** Qadâ-Qadar **by Abussu'ûd Efendi were gathered together and were published in one single book in Turkish in Istanbul in hijri 1264, during the reign of the Ottoman Sultan 'Abdulmejîd Khân. We have deemed it suitable to write a simplified abridgement of all three books:**

The âyat-i-kerîma which purports: **"Allâhu ta'âlâ erases what He wishes. And He does not change what He does not wish to. Umm-ul-kitâb is kept by Him,"** which is in **Ra'd Sûra**, denotes Lawh-il-mahfûz. Umm-il-kitâb is the name of the Kalâm-i ilâhî (Divine Speech), which is eternal. Angels cannot understand it. It is not with time. In other words, time is not recorded in it. No one but Allâhu ta'âlâ knows it. It never ceases to exist. As for the Lawh-il-mahfûz, there are changes in it. Angels see it. A person's lifetime and sustenance may be changed on account of his deeds. The good may be changed into evil and the evil into good. Accordingly, He may make a person perform good deeds towards his death, thus sending him as a Believer to the next world. And He may make some other person commit an evil deed, and, thus, He may send him without îmân. For this reason, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would often say the Arabic prayer, **"Allâhumma, yâ muqallib-al-qulûb, thebbit qalbî 'alâ dînik"** [Yâ Rabbî! Thou alone canst change our hearts from good to evil, from evil to good. Make my heart fixed in Thine religion, do not ever let it turn away from it or abandon it!]. Upon hearing this, the Sahâba ''alaihimurridwân' said, "Yâ Rasûlallah 'sall-Allâhu 'alaihi wa sallam'! You, too, are afraid of turning renegade?" **"Who on earth could ensure me from makr-i ilâhi?"** was his answer. [Makr means trick. Lexically, makr-i ilâhî means divine trick.] For, a hadîth-i qudsî states: **"Men's hearts are in the power of Rahmân. He changes hearts as He wishes."** That is, He changes them to evil or to good with His Attributes of Jalâl and Jamâl. The first thing written in Lawh-ul-mahfûz was: **"There is no Allah besides Me. Hadrat Muhammad** 'sall-Allâhu 'alaihi wa sallam' **is My Messenger and My beloved one, and all are My creatures. I am the Rabb, the Creator of everything."** Then Prophets and all the people that will come to the world until Doomsday were registered, the good ones as sa'îd and the evil ones as shaqî.

Qadar does not change. Qadâ happens compatibly with qadar. Qadâ changes a number of times daily and is created when it is suitable with qadar at last. Something which was recorded to be created as qadâ-i mu'allaq is changed on account of the slave's good deeds and is not created. The Awliyâ have compared qadar to a granary and qadâ to a scale.

[The (lexical book entitled) **Qâmûs** writes in the entry 'qadâ': "Qadâ is a special section of qadar. Qadar is like the wheat stocked in a granary. And qadâ is like giving it in measured amounts. Hadrat 'Umar 'radiy-Allâhu 'anh' came to Damascus. But when he heard that there was plague in the city, he did not enter the city. When he was asked, 'Are you running away from Allah's qadâ?' he said, 'I am running from Allah's qadâ to His qadar. For qadar may change unless it turns into qadâ." Qadar is like a salary list (payroll). And qadâ is like the distribution of the salary. Ibni Esîr said: "Qadâ and qadar do not part from each other; for qadar is like the foundation of a building and qadâ is like the building itself." It is written in the entry 'qadar': "Qadar is Allah's knowing in the eternal past all that will happen. Qadâ is His creating the things in qadar when the time comes."]

Imâm-i Ghazâlî says in his book **Ihyâ-ul-'ulûm**: "Qadâ-i mu'allaq is recorded in Lawh-il-mahfûz. If a person performs good deeds and his prayers are accepted the qadâ will change." A hadîth-i-sherîf states: **"Qadar does not change by taking precautions or avoiding. But a prayer that is accepted protects one against an approaching catastrophe."** The prayer's repelling the catastrophe is also within qadâ and qadar. As a shield is a rampart against arrows, and as water causes grass to grow on earth, [and as the air's oxygen gas causes heat by burning the food substances in the cells of the living], likewise prayers cause Allah's compassion. A hadîth-i-sherîf states: **"Nothing can change the qadâ-i mu'allaq. But prayers only can change it; and favours, goodness only can lengthen one's lifetime."** The recording of Allâhu ta'âlâ's predestination, that is, qadar, in Lawh-il-mahfûz is qadâ. If the disaster predestined for a person is qadâ-i mu'allaq, that is, if it has been predestined also that the person would pray, he prays and, when the prayer is accepted, it prevents the disaster. Doing favours delays the **ejel-i qadâ.** But the **ejel-i musammâ** does not change. The ejel-i qadâ is a person's lifetime which, for example, was predestined as sixty years if he performs some good deeds or gives alms or performs hajj (pilgrimage) and forty years if he does not do these. When the time is up, his death is not delayed even for one moment. While a person

has, for example, three days left to live, thirty years may be added to his lifetime when he visits one of his relatives for Allah's sake. Another person may have, for example, thirty years more to live, but the rest of his lifetime may be reduced to three days because he neglects his relatives. It is written in the book entitled **Lubâb-ut-ta'wîl** [alias **Tafsîr-i Hâzîn**], that predestination was recorded in the Lawh-il-mahfûz in the eternal past. Nothing is recorded afterwards. In other words, the changes that would happen in Lawh-il-mahfûz, the lengthening or shortening of lifetimes, were recorded instantaneously in eternity; this case is called qadâ-i mu'allaq. The changes in Lawh-il-mahfûz take place suitably with Allâhu ta'âlâ's qadar, that is, His knowledge in eternity. When 'Umar 'radiy-Allâhu 'anh' was wounded Qa'bul-akhbâr said, "If 'Umar 'radiy-Allâhu 'anh' wanted to live longer he would pray, for his prayer would certainly be accepted." Those who heard this were surprised and said, "How dare you say so? Allâhu ta'âlâ declares, **'Death is never late, nor does it come before the time is up.'** " Upon this he said, "Yes, death is not delayed when the time is up. But before the time is up, one's lifetime is lengthened owing to one's alms, prayers or pious deeds. For the Fâtir Sûra purports: **'Lifetimes of all and the shortening of lifetimes are all recorded.'** "

Every year [on the Barât night, which is the fifteenth night of the month of Sha'bân, (i.e. the night between its fourteenth and fifteenth days,)] the happenings of the coming year, deeds, lifetimes, causes of death, promotions and demotions, and everything, are recorded in the Lawh-il-mahfûz.

Two people came to Dâwûd ''alaihissalâm' and complained about each other. He listened to them, settled the matter and they went off; Hadrat Azrâil (Angel of Death) came to him and said, "One of these two people has one week before his death. The other's lifetime was over a week ago, but he did not die." When Hadrat Dâwûd was astonished and asked the reason why, Hadrat Azrâil said, "The latter had a relative who was offended with him. He visited him and reconciled himself with him. For this reason Allâhu ta'âlâ decreed to add twenty years to his life-time." [It is written in the sixty-second couplet of **Qasîda-i-Amâlî**: "The lifetime of a person killed is not interrupted." In other words, his life has not been cut in the middle at that moment. Ahmad 'Âsim Bey, translator of **Qâmûs**, explains the couplet as follows: "According to the (creed of) Ahl as-sunnat, the time of death of a person killed is the moment when he is killed. His lifetime has not been cut in the middle. Each person has one time of death."] As is

seen, it is strongly necessary to visit your relatives if they are Muslims and obey Islam. You should visit them at least once a week or month, not more rarely than every forty days. If they live far away, you should please their hearts with letters. You should not neglect this although you may be offended with them or cross with them. Even if your relatives do not visit you or answer your letters, you should not cease from visiting them in person or by sending presents, regards or letters. Allâhu ta'âlâ commands visiting the relative who is Muslim and pious. The command will have been carried out by doing as we say now. It is written in the books entitled **al-Barîqa** and **al-Hadîqa**: "It is a grave sin to break off relations with relatives. It is wâjib to visit a relative who is zî rahm-i mahram, whether it is a man or a woman. It is not wâjib to visit a relative who is zî rahm, but nâ-mahram, e.g. the daughter of one's uncle, or a relative who is not zî rahm. But it is mustahab to send them presents or regards." Also, we should pity orphans and should not hurt them. A person who fondles an orphan on the head will be given the thawâb of hajj. If Allâhu ta'âlâ loves a slave of His, He makes him do pious deeds that are good for the Hereafter. If a person is not blessed with Allâhu ta'âlâ's hidâyat he does not come round to the right course even if he reads hundreds of books or listens to myriads of sermons. In other words, to advise a person who is not prone to being trained is like teaching tajwîd to an ox. [Tajwîd is the branch of knowledge teaching how to read the Qur'ân al-kerîm correctly.]

[Also, it depends on the predestination to find a doctor or to find medicine. Allâhu ta'âlâ creates causes suitably with His predestination, decree. As has been known for a very long time, if a person has not completed his lifetime, when one of his limbs is cut his vein will be bound, or he will be given medicine, and will not die. If his lifetime is completed, there will be no one to bind the vein, he will lose blood, the blood will be infected, and he will die. Also, it depends on whether the time for death has come or not if the healthy heart of a person who is about to die will or will not be transplanted on a severely ill person whose heart muscles do not function. Heart transplantation does not certainly cure the ill person. It has caused death to many people.

On the Rising Day everybody will be resurrected from his grave with the same figure, stature and sizes of limbs as he had when he died. Each person's coccyx will not change but his other limbs will be recreated on this bone, the souls will find these new bodies and enter them. The souls' entering these new bodies is not

metempsychosis. Metempsychosis is a concept pertaining to this world. There cannot be metempsychosis in the next world. Man's body, limbs change in the world, too. The flesh, the fat, the skin, the bones of a forty year old person are different from those which he had when he was a child. But he is the same person. For, man means soul. The body changes, but the soul does not. A person's finger-prints never change. No person's finger-prints are like another's. The shape of the lines on a person's finger-tips form before he is born, while his soul enters his body. They never change until the person dies and his body decays. It has been observed that they have remained the same on five-thousand year old mummies. Each of the lines on the finger-tips is made up of holes arranged side by side. Each tiny hole leaks sweat. When a person holds something, the sweat that leaks out sticks to it and remains there in the shape of the lines. When some chemical that can color the sweat is put on that thing the person's finger-prints are seen on it. In the eightieth page of the Persian book **Kimyâ-yi Se'âdet**, Imâm-i Muhammad Ghazâlî, a great scholar, says, "As the bodies which a person has at various ages are different from one another, likewise he will be resurrected from his grave with a body which has the same shape and stature but which is made up of different motes. When this writing of ours is understood well, there will no longer be need for questions such as: if a man eats another man, on which man will the eaten limb be recreated, on the man eaten, or on the one who ate him? For, not the limbs themselves but their copies will be created."]

O my Allah, from Thee is it that aids come;
To a place where my mind has been taken away have I come.
Please, do accept my prayer, and don't turn me down;
To a place where my heart is rent asunder have I come.

What devolves on a lover is always sighs and tears.
My eyes have turned into crimson with blood-coloured tears.
Such a land that has become spattered with pearls and corals.
To a place where they dispense with gems and jewels have I come.

On tops of lofty mountains clouds alight,
My bosom from within with lightnings bright,
From Firdaws-i-a'lâ[1] ***cypresses sprout,***
All these bewitching events are in the place where I have come.

---

[1] Garden of Paradise.

The hyacinth’s problem is with the branch of a cypress;
The philomel’s fallen in love with the vernal roses;
As affection is presented in the Hakîm’s phrases,
To a doleful place where my heart agonizes have I come.

Alas, how I wish to obtain that lifegiving glance,
So sadly I rue the day when I missed that paramount grace.
To a place where a sun and a moon from the world of spirits.
Scatter about all their spiritual lights have I come.

37 — IRÂDA-I JUZ’IYYA

The booklet entitled Irâda-i juz’iyya **was written by Muhammad Akkarmânî** ‘rahmatullâhi alaih’:

From the âyat-i-kerîma which purports: **“You wish only what Allâhu ta’âlâ wishes!”** which is in **Dahr Sûra**, Imâm Abul-Hasan-i Ash’arî inferred the meaning: “Unless Allâhu ta’âlâ decrees that you wish you cannot wish anything!” That is, he meant that unless Allâhu ta’âlâ wills, the slave (man) cannot use his irâda-i juz’iyya. So, according to the Ash’arî Madhhab, slaves (men) are compelled in using their irâda-i juz’iyya (partial will). For, when Allâhu ta’âlâ wishes that a person will do some action, the person has to do the action. Accordingly, the irâda-i juz’iyya exists and is a creature. Then, if Satan says to man, “O you slave! Why are you taking pains? Unless Allâhu ta’âlâ decrees an action of yours, you cannot wish the action!” man will not be able to answer Satan. Man will not be free in his actions. There will not be rewards for his worship or torment for his evil. The slave will wish what Allâhu ta’âlâ wishes and is merely a means for the accomplishment of the action.

Abû Mansûr-i Mâ-turîdî explained what Imâm-ı a’zam Abû Hanîfa had inferred and said: “Irâda-i juz’iyya is not a being. Something which does not exist is not something created. Irâda-i juz’iyya is a state in the slaves. It is to use one’s power in doing or not doing something. Slaves are free in using their irâda-i juz’iyya. They are not compelled. According to this Madhhab Satan can be answered: “**Irâda** (will) is a state in me. If I use it in goodness, Allâhu ta’âlâ will create goodness. If I spend it in evil, Allâhu ta’âlâ will create evil. If I don’t use it either way, He will create neither of them.” It is possible for Allâhu ta’âlâ to create without man’s wish, too, yet He has made man’s will a means for creating optional deeds. It is from Allah’s will, again, that our irâda-i juz’iyya is a means. When man wishes to do something, Allâhu

ta'âlâ creates it if He, too, wishes it. If man does not wish it, He does not create the action which is optional. Then, if man uses his irâda-i-juz'iyya in worshipping, Allâhu ta'âlâ creates the worship. If he uses it for sins, He creates sins. Then man becomes evil and will be tormented in the next world. Satan can say nothing to a person who knows that this is so.

Abû Mansûr-i Mâ-turîdî explains the meaning of the abovementioned âyat-i-kerîma as follows: "Your optional actions do not happen with your will only. After your will, Allâhu ta'âlâ decrees those actions and then creates them. As is seen, the slaves are not independent in doing their actions.

People who follow the way of Mu'tazila say that man creates all his actions himself. They make slaves partners with Allâhu ta'âlâ in creating actions. [In Iran, people who name themselves Shiites believe in qadâ and qadar as the group of Mu'tazila do. Thereby they deviate from the way of Ahl as-sunna scholars. Deriving from valuable books, I have given long answers to their abominable slanders and explained the knowledge of qadâ and qadar in my books **Documents of the Right Word** and **SAHÂBA 'The Blessed'**. The book entitled **Mawâhib-i ladunniyya** gives detailed information about **Irâda-i juz'iyya** in its chapter which tells about the holy war of Badr. There is a pamphlet entitled **Irâda-i-juz'iyya** and written by the great savant and Walîy-yi-kâmil Mawlânâ Khâlid-i Baghdâdî 'rahmatullâhi ta'âlâ 'alaih' in the book entitled **SAHÂBA 'The Blessed'**. The pamphlet Irâda-i juz'iyya was published in the ninth letter of the book entitled **Bugyat-ul-wâjid**, by Muhammad Es'ad, the son of Mahmûd Sâhib, who was the brother of Mawlânâ 'rahmatullâhi 'alaihim'. The book was printed in Damascus in 1334 [1915 A.D.]. Commentaries to the pamphlet and the names of the commentators are also reported in the book. In his book entitled **Iqdul-jawharî**, Mawlânâ Khâlid-i Baghdâdî 'rahmatullâhi ta'âlâ 'alaih' gives detailed information about man's option and his irada-i juz'iyya. A commentary to this book was written by 'Abdulhamîd Harpûtî and printed with the title **Simtul' aqbarî** in Istanbul in 1305 [1888 A.D.].

There are four factors in the realization of man's optional actions: 1) Imagining, remembering the action; 2) Opting the action; 3) Then using the irâda-i juz'iyya, that is, beginning the action; 4) The bringing about of the action. The first and the second are created by Allâhu ta'âlâ. For, imagination and desire are creatures. Something which exists needs to be created. Irâda-i juz'iyya is from the slave. The action is created by Allâhu ta'âlâ.

The happening of the slave's will also owes only to the creation of the imagination and desire first. For example, if a person imagines giving alms and its reward, desire or revulsion forms in him. So he wills it or not. Desire does not mean will. Nor does hatred mean not to use one's will.

Allah's qadâ, His decree and His recording in Lawh-il-mahfûz are suitable with His eternal knowledge. And His knowledge is dependent upon the things He knows. That is, whenever and however everything would happen or would not happen in the future, He knew it so. He decrees and records what He knows. So there is no compulsion. If the future happenings were dependent upon His knowledge, compulsion would be necessary. If Allah's knowledge necessitated the creation of things and their attributes and states, there would be compulsion. But it is not the case. It is the other way round. Here we end our discourse with the help of Allâhu ta'âlâ.

The author of the commentary to the book **Durr-i yektâ** 'rahmatullâhi ta'âlâ 'alaih' says: "All the actions that men do with their hearts and bodies and every event occurring in the living and in inert matter come into being with Allâhu ta'âlâ's knowing, decreeing, and creating them in the eternal past; this case is termed **qadar** or **taqdîr**. Man opts, wills to do or not to do something; that is, he uses his power. If Allâhu ta'âlâ, too, wills it and uses His power, that thing comes into being. The former two are called **kesb** (acquiring), and the latter two are called **khalq** (creating). If Allâhu ta'âlâ likes that thing, it is termed **tâ'at.** Man will be given **thawâb** for tâ'at. If man does an act of tâ'at with the intention of earning thawâb, this act becomes **qurbat**. If Allâhu ta'âlâ does not like that thing, it is termed **ma'siyyat**. Man will be subjected to îtâb (reproach) and îqab (punishment) for it in the Hereafter. A person who commits acts of makrûh or omits acts of sunnat-i-muakkada habitually without an 'udhr (a good, valid excuse) will be reproached (in the Hereafter). If a person omits an action of fard or commits a harâm and then dies without having made tawba and then does not attain shafâ'at (intercession) or forgiveness, he will be subjected to îqab; he will be exposed to fire. A person who denies the existence of option, will and power, that is kesb, in man, becomes a renegade.

38 — AN ELDERLY MUSLIM'S ADVICE TO HIS DAUGHTER AND HIS PRAYER

1. What Does Felicity Mean?: All the people in the world want to live happily and peacefully. But the ones who are happy are far less in number. Why is it so? In part it is because we do not really know what will make us happy. Secondly, we must learn the true meaning of the word felicity. Felicity does not consist of worldly happiness only. Quite to the contrary, real felicity means to achieve felicity in the Hereafter. How can felicity in the Hereafter be attained? In order to attain felicity in the Hereafter one must obey Allâhu ta'âlâ's laws and orders (i.e. obey the Qur'ân al-kerîm and the words of our Prophet 'sall-Allâhu 'alaihi wa sallam'). Matters concerning the rising after death (or belief in the next world) are included within the orders of Allâhu ta'âlâ. Jenâb-i Haqq (Allah) has informed us clearly that the next world's life is endless, everlasting, but life in this world consists of only a few finite days. Hence, felicity is two dimensional: one aspect addresses the attainment of happiness in the next world while the other addresses worldly happiness. Which should be ranked higher? Wise and intelligent men can easily distinguish. Our wisdom and understanding show us that the next-world's existence is infinitely superior to the life of this world. But despite this fact, it is obvious that generally men do not spend one-tenth of their worldly efforts for the sake of the next world. I wonder if we believe the pathetic and terrible consequences of this type of attitude? If we do not believe, then there is no hope of salvation. In the next world, a disbeliever's place will be in the fiery confines of Hell, endlessly. If we believe, then our disobedience to Allâhu ta'âlâ's rules will be judged as a kind of oblivion (a type of sleepiness) and anomaly. Shame on those people who will still not wake up from this slumber!

There are many people who write books, make speeches, and read carefully books on the subject of worldly happiness. Regarding this topic, when we speak about the bliss of the next world we must consider first the book of Haqq (Qur'ân al-kerîm), the words of our holy Prophet (hadîth-i sherîfs) and the thousands of books written by Islamic scholars. Unfortunately, there remain few people who read, talk about or listen to the authors and speakers of those books. The bliss of the next world, which has utmost importance, has already been forgotten, and we follow a path of ignorance as if the Hereafter were not the real issue. This

attitude by itself represents a most terrifying disaster and a most catastrophic end. See, my beloved daughter, the real aim of my writing this is to protect you from this devastating tragedy. In other words, my aim is to protect you from the great fire called Hell. And your appreciation of my advice will be in accordance with your understanding and perception. May Jenâb-i-Haqq, the Most High, join you with that group of people who well understand this reality and who act in accordance with their perceptions. Âmîn.

It is not right to think that it is unnecessary to give advice to children on this subject since it exists in books written by many religious scholars. It is incumbent upon any father who has his child's best interest at heart to inform it not only about this world's short-term happiness, but also about the next-world's endless bliss. Jenâb-i-Haqq has enjoined this duty upon every father.

However careless a child may be, he will at least once read the writing of his father that was especially prepared for him, if for nothing more than the sake of curiosity. If he exerts the level of attention and thought needed to understand the writings of his father, he will rescue himself.

Nowadays, the books conveying religious knowledge and the teachers explaining this knowledge are not sufficient. This weakness is apparent in some schools and social circles in big cities, especially in metropolitan areas. Under such circumstances it becomes difficult for a child to develop a true and adequate religious understanding. For this reason, it becomes an important duty to write here the essentials and basis of Islam. The essentials of the foundation of faith are: 1) To believe in Allâhu ta'âlâ; 2) To believe in angels; 3) To believe in the heavenly books; 4) To believe in the Prophets; 5) To believe in the next world; 6) To believe in fate (all deeds, good or evil, come from Allâhu ta'âlâ). The foundations of Islam are: 1) Kelimat-i Shahâdat; 2) Prayer; 3) Fasting; 4) Zakât; 5) Pilgrimage.

2. This World and the Next World: One day we will realize the truth and our life will come to an end. This is a terrifying fact. In light of this truth, what does life really mean? A person does not deserve to be a human if he does not think about what death means. Therefore, the primary purpose of being human is to learn and know what life means, why we exist on the earth, and what exists beyond death. Could there be anyone who knows why we have been sent to this earth better than the master of life? Like all existence, our lives belong to Allâhu ta'âlâ. Jenâb-i Haqq states in the Qur'ân al-kerîm: "**I created human beings only to make them**

aware of My Supremacy and to have them worship Me.” Let’s try to imagine what percentage of human beings today know this fact and practise it. We certainly know that most of them do not know this fact and the ones who know simply underestimate or ignore this reality. And this brings us to the starting point of ruination. It is the greatest catastrophe, disaster and misfortune (particularly for a Muslim) not to know this fact or not to act in accordance with it despite knowing and furthermore to know but not believe in it. This is so because Jenâb-i Haqq informs us by means of His Holy Book that He will certainly throw into the Hell-fire, eternally, those who don’t believe in His commandments, and the ones who believe but don’t practise will be sent to Hell as long as He wills. He, unlike human beings, does not lie. He will certainly punish the ones who don’t consider His commandments important. His penalty is quite severe. It will be a great pity for the ones who don’t protect themselves from His punishment. Could it be the business of a rational man to barter the endless life of the Hereafter for this short-termed worldly existence?

3. What Islam Means: Islam means material and moral cleanliness; it prescribes a clean body and a pure heart.

Islam is the only path that leads to happiness in this world and in the life after death. A true Muslim (the one who believes in Allâhu ta’âlâ’s decree) always strives to live in this world peacefully. He believes that all rewards and punishments are from his Allâhu ta’âlâ. Everything is the prearrangement of Allâhu ta’âlâ. A Muslim believes that any thing that enters his life is from Allâhu ta’âlâ and is eventually good for him. He even accepts an apparent defeat or loss with the belief that in the end it is in his own best interest; hence, he does not undermine his inner sense of peace. He easily overcomes great hardships. He is a beloved man of Allâhu ta’âlâ. As such, in this world and in the world to come, this type of man will attain felicity.

Anyone who obeys the rules of Islam has in effect protected himself from every kind of danger and downfall in this world.

Islam and the religion of a Muslim are identical. Jenâb-i Haqq states in His Qur’ân al-kerîm: “The only religion respected by Allâhu ta’âlâ is Islam.” Unlike Islam, the other religions are not regarded as religions. The New Testament in the hands of Christians and the Old Testament in the hands of Jews are holy books sent prior to the era of our Prophet. Qur’ân al-kerîm has abrogated and replaced both of these books.

Islam means morality. Jenâb-i Haqq said to our Prophet ‘sall-

Allâhu ’alaihi wa sallam’: “I created you to perfect morality.”

In every word (hadîth) of our Prophet ‘sall-Allâhu ’alaihi wa sallam’ great lessons and supreme ethical virtues are embedded.

4. Faith and Belief: In order to be a Muslim it is essential for a man to believe (have faith) in the principles, rules and commandments of Islam. It is also necessary for a person who believes to appreciate and like these principles and rules. Belief (faith) is quite important. Belief is not possible with even a small degree of doubt. Anyone who has doubt should clear his doubt by asking appropriate questions to religious scholars. Otherwise, he will lose the blessings of being a Believer.

A non-believer is the most unfortunate person in the world; he is doomed to be tormented endlessly in the fire of Hell.

Real belief does not consist of believing in some of the commandments and rules while not believing in others. Your faith must be complete.

There are six essentials for having belief: 1) To believe in Allâhu ta’âlâ; 2) To believe in angels; 3) To believe in the heavenly books; 4) To believe in the Prophets ‘’alaihimussalâm’; 5) To believe in the next world (rising after death); 6) To believe in fate and that all good and evil deeds come from Allâhu ta’âlâ. Anyone who does not believe in even one of them will be a non-believer. If he dies in this state (may Allâhu ta’âlâ protect us all), his place will be Hell eternally.

5. Proving Allâhu ta’âlâ’s Existence: We do not see Allâhu ta’âlâ. But all the time wherever we look we see His work, His creation. Whatever we see, for example, the sun, the moon, the stars, mountains, stones, human beings, animals, trees, day and night, summer and winter, the creator of all these things is undoubtedly Allâhu ta’âlâ. For, no other being, nor even the most intelligent group of men, could ever create any of His magnificent creatures — not even an ant! Was Pasteur able to create a microbe? Was Edison able to invent a light equivalent to sunlight? Was Galileo able to change the order of the earth’s revolution around the sun? Who is the creator of the human brain, which invented the radio and enabled men to fly in the skies and travel beneath the sea? To deny this grand existence, one must be either an idiot deeply ignorant or the victim of a dense stubbornness. Some qualify creation as Nature. There are some who deny Allâhu ta’âlâ’s existence by saying that the great universes in space, the visible creations of the world, the earth’s rotation, day and night,

the four seasons and all things are the result of the forces of nature and natural laws. These people should be asked: Is there not a master over this creation? We believe that any of the trivial things made by man must be accepted as the product of human will and intelligence. Therefore, is it possible for this immense creation to have created itself? Could an unconscious and dull nature create the order and equilibrium between all that we see before us? Is it possible for a normal mind or even a naive thinker to accept such words from unbelievers?

6. Fearing Allâhu ta'âlâ and Loving Allâhu ta'âlâ: To fear Allâhu ta'âlâ and to love Allâhu ta'âlâ is the highest form of worship. To fear and love Allâhu ta'âlâ is not only an academic exercise, but a product of great effort and struggle. Everyone cannot attain such a blessing easily.

Allâhu ta'âlâ makes Himself be loved by whomever He wills. He engenders in them fear and dread. This is not the case with everybody. This means that He loves people blessed with His love. Most people achieve this grade at the end of a long period of striving, struggling and working.

There are an infinite number of reasons for fearing and loving Allâhu ta'âlâ.

Reasons for fearing Allâhu ta'âlâ: First let's think about the many disasters experienced by everyone living in this world. To become ill, to be injured, to lose a body organ, to starve, to be thirsty, to be poor, to experience misfortune in one's family, fires, earthquakes... are all examples of disasters and sorrows which either come from creatures indirectly or Allâhu ta'âlâ directly in a manner predetermined and prearranged for everyone. Fortunately, sorrow in this world is temporary. But the disasters of the next world are everlasting. The torment in the life after death will be endless. However, if a sinful Believer (Muslim) enters the next world, he will be tormented according to Allâhu ta'âlâ's will. The torment in the Hereafter will start as soon as one is put into the grave. Are these not sufficient reasons for greatly fearing Jenâb-i Haqq? An uncountable number of reasons exist for loving Allâhu ta'âlâ too! The first one is to be born a Muslim. In other words, to be the child of Muslim parents by itself is a unique and wonderful reason for loving Allâhu ta'âlâ and for thanking Him the rest of our lives. For instance, if we were born Christians, then it would be quite difficult or impossible to find the path of Islam. We would have lived as a member of the Christian community and would have gone to the next world as unbelievers. Yet it is not

sufficient in our time to be born a Muslim. It is an extra blessing for one to belong to a family that loves Islam and does their best for Islam. There are countless so-called Muslims who don't practise the commandments of Islam, even though they carry Islamic names like Ahmad and Fatma. It is one of the greatest blessings from Allâhu ta'âlâ to have intelligence and understanding so as to be able to distinguish good from evil. Furthermore, to live under a government that respects human rights, to be healthy, not to live in poverty, and the many other thousands of blessings are all favors and gifts from Jenâb-i Haqq. If we think about the millions of unbelievers and the millions of Muslims who do not have these blessings, it then becomes very easy to love and thank Allâhu ta'âlâ.

7. Allâhu ta'âlâ's Book (Law): To believe in the Qur'ân al-kerîm is one of the essentials of belief. It is not permissible to doubt about even a single verse of the Qur'ân al-kerîm. By reading the books of eminent religious men (Islamic scholars), who love Allâhu ta'âlâ, any probable doubt will be removed.

Since Allâhu ta'âlâ is very merciful, no one in this world will remain without hearing His commandments and prohibitions. Allâhu ta'âlâ, the Most High, has not only sent Prophets, but He has also conveyed His Book (Law). The book of the Muslims is the Qur'ân al-kerîm. Since the Qur'ân al-kerîm comprises all the relevant rules and commandments within the previous heavenly books, which were sent to nations existing prior to the time of our Prophet 'sall-Allâhu 'alaihi wa sallam', it is the Book that addresses the entire mankind. In other words, the Qur'ân al-kerîm is the Book that guides the entire mankind to truth, Christians, Jews and others alike.

A person who denies the Qur'ân al-kerîm is not a Muslim. Non-Muslims will never be released from the Hell-fire of Allâhu ta'âlâ.

The Qur'ân al-kerîm is the word of Allâhu ta'âlâ. That is, every word and statement within the Qur'ân al-kerîm was communicated to our Prophet ''alaihissalâm' by Allâhu ta'âlâ. These words were communicated to our Prophet by means of **wahy**, i.e., through one of the greatest angels, Jebrâîl ''alaihissalâm'. Jebrâîl ''alaihis-salâm', disguised as a human being, said these words to our Prophet ''alaihissalâm' and had him memorize them. Qur'ân al-kerîm came to our Prophet ''alaihissalâm' piece by piece, chapter by chapter. As soon as our Prophet 'alaihissalam' received the orders of Allâhu ta'âlâ, he

would memorize them. Subsequently, he had his close companions memorize them, too. He also had his secretaries, some time later, write them down. Afterwards, all the chapters were brought together and the Qur'ân al-kerîm was compiled into a book. Every copy of the Qur'ân al-kerîm existing today is identical to every other copy of the Qur'ân al-kerîm in the world. Not even one word or even one letter is different. However, the Bibles used by today's Christians are not similar or consistent with one another.

It is absolutely necessary to believe in every verse (every sentence) of the Qur'ân al-kerîm. To deny a single verse of it will definitely destroy one's belief. The next world of an unbeliever will be unbearable.

Allâhu ta'âlâ's commandments are not debatable. It is not permissible to interpret them with one's own understanding, to perceive them in accordance with one's own interest at heart. The only person who could understand the Qur'ân al-kerîm was our Prophet ''alaihi-s-salâm'. By means of hadîth-i sherîfs, our Prophet ''alaihi-s-salâm' explained those parts of the Qur'ân al-kerîm which we could not have comprehended otherwise. Moreover, great Islamic scholars interpreted the Qur'ân al-kerîm. Most of the verses in the Qur'ân al-kerîm have extensive meanings. Therefore, it is not possible to express the full meaning of a verse simply by translating it word for word. It is only possible to learn the meaning of a verse from the expounding or explanation of an authorized Islamic scholar.

There are some people who assert that the Qur'ân al-kerîm is the words of our Prophet 'alaihi-s-salâm'. These people are undoubtedly unbelievers.

When the Qur'ân al-kerîm was being sent to our Prophet ''alaihi-s-salâm', verse by verse, even the most famous Arab poets and writers of that time acknowledged their inability to compete or even write a single sentence resembling the greatness of the Qur'ân al-kerîm. From that time onward, it was admitted that the Qur'ân al-kerîm was a miracle (mu'jiza). The Qur'ân al-kerîm is the greatest blessing bestowed upon mankind. This is because the Qur'ân al-kerîm reveals the avenue that will lead man, in this world and in the next, to felicity. How lucky for those who follow this avenue!

8. Prophets: Allâhu ta'âlâ communicated His commandments and rules to mankind by means of His Prophets ''alaihi-s-salâm'. Prophets are humans too. But they are the great men specially created by Allâhu ta'âlâ so as to be learned, pure and perfect. Due

to the spiritual closeness between them and Allâhu ta'âlâ, their minds and hearts have been endowed with extensive knowledge and inspiration quite different from ours. According to Islamic scholars, up to our Prophet 'sall-Allâhu 'alaihi wa sallam' one hundred and twenty-four thousand Prophets were sent. Our Prophet ''alaihissalâm' is the last and the greatest of all Prophets. No Prophet will come after our Prophet ''alaihissalâm'. Our Prophet is the most beloved man of Allâhu ta'âlâ's creation. He once said to our Prophet ''alaihissalâm': "If you had not existed, I would not have created this universe (all of existence)." Our Prophet ''alaihissalâm' was born in Mekka-i mukarrama. He was not educated in a university; he had not received any form of formal education. He was illiterate.

However, he is the most intelligent, the most learned, and the most benevolent of human beings. This is due to the fact that Jenâb-i Haqq created him as the final light of the world; even centuries later another Prophet will not appear. This light will maintain its glory until the Day of Rising. It is one of the essentials of our belief to believe in our Prophet and all the other Prophets ''alaihimussalâm'. A person who does not believe in our Prophet ''alaihissalâm' is not regarded as a Muslim. Non-Muslims will be put in Hell for eternity. This fact has been communicated by Jenâb-i Haqq in His Qur'ân al-kerîm.

9. To Believe in the Next World: This is also an essential aspect of belief. Anyone who denies the Rising after death becomes a disbeliever, kâfir. If a person goes to the next world as a disbeliever he will be sentenced to an eternal life in Hell. Most of the people of our time appear not to believe in this essential fact. They simply think this life consists in only being comfortable and leading an easy life. They act as if their objectives are only to enjoy everything, travel, live in comfort and become rich. Such people do not think about the Rising and do not believe that they will be called to account for their worldly life. A human being cannot live with such a degree of nonchalance. The result of such indifference will definitely be catastrophic.

People who argue that it is impossible to be resurrected after death and that the body, after having turned into soil, will not be brought together again, are not few in number. But they are certainly disbelievers, irreligious and spiritually poor individuals. Within their minds exist some logical explanations for rejecting the Rising. However, is it not within the greatness of Allâhu ta'âlâ to recreate man, if we consider His ability to create man from non-

existence (or from one drop of fluid)? How is it possible to suppose that the Creator of this entire universe, with all its marvelous creatures, is unable to again create man? The leaves of trees fall during the autumn season. Consequently, trees appear to be dead with their bare branches. But don't they come back to life again in spring? The great scholar Celaleddin-i Rûmî 'quddisa sirruh' by saying: "What seed has not been able to sprout to the surface after being sowed?" indicated that after being buried humans will be resurrected. The following logical reasoning, ascribed to Hadrat 'Alî 'kerrem-Allâhu wejheh', is of an exemplary depiction of the issue: "Ahmed believes in the life after death. But a friend of his, Kaya, does not believe in the Rising. Ahmed tries hard to convince him. But he fails to do so. At last, Ahmed says to Kaya that he, Ahmed, practises all the commandments of Allâhu ta'âlâ and that he believes in the next world. Ahmed continues by saying, 'Maybe I get tired and have more difficulties than you because I practise Allâhu ta'âlâ's orders and rules. I fast and I pray; however, you don't worship at all. But let's imagine that we became old and died. It will be certain whether or not the next world exists as soon as we enter the grave. If the next world exists, I will be met with respect and live in comfort there. If it doesn't exist, then I will lose nothing; the only cost will be the weariness I experienced sometimes while worshipping Allâhu ta'âlâ. But, in your case, if the next world doesn't exist you will incur neither profit nor loss. But, if it exists, that will mean that you will meet with utter loss. You will not be able to rescue yourself from eternal Hell's endless torment. Therefore, according to balanced reasoning and logic, whose approach is correct? I leave this issue to you to ponder upon.' " Nothing can be said against this type of logical argument. Furthermore, we want to point out that to believe in the next world with some doubt is a defective belief. The belief must be perfect and without an iota of doubt.

10. To Believe in Fate, Goodness and Evil: One of the essentials of belief is to believe in fate and that all good and evil come from Allâhu ta'âlâ. The meaning of fate as expressed in English is destiny. Jenâb-i Haqq externally knows everything which will be experienced by every man. Nobody is able to change fate. It is changed only if Jenâb-i Haqq wills. Fate is a secret of Allâhu ta'âlâ.

All good and evil come from Allâhu ta'âlâ, since the superior will belongs to Him. Allâhu ta'âlâ has given man only an inferior

will. People who use this inferior will agreeably with the commandments of Allâhu ta'âlâ will be rewarded. People who abuse it will be punished. It is the use of this inferior will that leads men to either Heaven or Hell. If a Muslim drinks alcohol, he will have used his will against the commandments of Allâhu ta'âlâ. If a Muslim abstains from drinking alcoholic drinks, he has used his will in compliance with the orders of Allâhu ta'âlâ. Therefore, one may use one's will at one's own discretion, either for what is right or for what is wrong.

As a result of using one's inferior will in a disobedient manner, Allâhu ta'âlâ will bring evil upon such a person. Therefore, this person is one who prepares evil. Jenâb-i Haqq is not cruel. On the contrary, the mercy of Allâhu ta'âlâ is superior to the mercy of a mother for her child. Nevertheless, the motive behind an evil act is known only by Allâhu ta'âlâ. It is not always possible for man to understand the reasons and the motives for every decree or every deed of Allâhu ta'âlâ.

11. The Virtues of Namâz (ritual prayer): Namâz has many material and spiritual benefits. The material benefits are as follows: A Muslim who makes an ablution five times daily must as a result be a clean person. A person who bows down, puts his face on the carpet and then stands up again forty times (forty rak'ats) daily has moved every part of his body, and, therefore, he must be in good shape. A clean and active person may easily maintain his good health every year of his life. If it is carefully observed, it will be seen that most of the people who continuously perform namâz are quite healthy.

If we look at the spiritual benefits of namâz, we can see that a person who is performing his five daily prayers is in fact bowing before Allâhu ta'âlâ and thereby frequently recalling His Holiness. A person who believes in and fears Allâhu ta'âlâ, if he has been committing sins, will come to better understand his wrong behavior. Consequently, he will try not to repeat his sins and certainly will find a way to reform himself. Initially, this act of reformation may not be easy. But as he continues to pray, he will more easily follow the rules of Allâhu ta'âlâ and refrain from breaking His commandments. Thus, he will eventually walk the way of a mature and pure Muslim. Namâz is the best remedy for leading men to the right path. Namâz influences every Muslim to be a perfect person. Hence, any society formed by such men will, of course, be a happy one.

Namâz is the basis of Islam. As a building without a foundation

will never be strong, so it is that without namâz Islam will certainly decay.

We stated earlier that namâz is the principal means of often recalling Allâhu ta'âlâ. To give up praying leads to forgetting Allâhu ta'âlâ. Allâhu ta'âlâ doesn't forgive people who forget Him. Concerning those who forget Him, He says in the seventh verse of **Sûra Baqara**: "We sealed their hearts." May Allâhu ta'âlâ protect us all from that type of punishment. Âmîn.

Some say that namâz is a hindrance to good business and making profits. They say that to make an ablution for and to perform the early and late afternoon prayers is particularly time consuming and difficult. This argument is useless. In every work place in developed countries everyone is given at least an hour's lunch break. It only takes fifteen minutes out of this time to make an ablution and to perform the early afternoon prayer. In the afternoon, by maintaining the previous ablution, it will be possible to perform late afternoon prayer within five or ten minutes.

Namâz is the key which opens the door to this world's and the next world's happiness. It is within the capability of everyone to get this key. Lastly, any Muslim who believes in Allâhu ta'âlâ and who is not lazy will obtain this key. This is a matter of will and determination.

Anyone who performs namâz continuously proves with strong evidence his sincerity and conviction in his belief in Allâhu ta'âlâ.

To perform namâz to make an impression or for show is hypocrisy. This type of namâz is not accepted. In our times, almost no one remains who performs namâz for the sake of an image. On the contrary, most people secretly perform their namâz. Nowadays, it is common for those who make namâz to be picked on, to be made fun of, and to be looked down upon. They are also referred to as retrogressive, reactionary, fundamentalistic and backward-minded. Therefore, it is permissible to secretly perform your namâz in order to avoid such evil behavior.

Any Muslim who tastes the pleasure of performing namâz will not be able to abandon it.

12. Virtues of Fasting: Allâhu ta'âlâ commands all Muslims to fast a month (Ramadân-i sherîf) in a year during the day–time. This is not a useless, unnecessary order. Fasting provides both material and spiritual benefits. In order to keep the body healthy, the stomach and intestines, which become very tired after digesting food continuously for a year, should rest for a month in

a year (if a lot of food isn't eaten during the iftâr meal). This is the material benefit of fasting. The spiritual benefit is felt by the fasting person as a result of his experiencing the suffering of a starving person. In turn, this promotes the mutual cooperation and assistance between people. Conflict will never arise in a community whose members mutually help one another.

Furthermore, any Muslim who fasts a month in order to comply with Allâhu ta'âlâ's orders will accustom himself to obeying the rules of Allâhu ta'âlâ. And the more he obeys Allâhu ta'âlâ, the more his capacity to obey grows.

13. Contentment and Consent: To be content with one's present state means to thank and praise Allâhu ta'âlâ. Not envying anyone who is higher in rank, richer, more beautiful or more powerful, and simply being satisfied with one's state brings great peace to the heart. And more than this, such a person is the beloved of Allâhu ta'âlâ. The reason for his being the beloved is due to his being pleased and content with what Allâhu ta'âlâ has given him. Hence, Allâhu ta'âlâ is pleased with him.

Contentment is an inexhaustible treasure. A discontented rich man is lower than a contented poor man. This is because this rich man's heart is not at peace. On the contrary, since the poor man's heart is at peace, he will live as if he possessed a treasure.

Contentment means to be satisfied with everything coming from Allâhu ta'âlâ. One must be content even if a disaster comes from Allâhu ta'âlâ; one must never complain to anybody. But not all people will be able to do this. Those who can are indeed great because this would mean that they have the patience and endurance which is particular to Prophets ''alaihim-us-salawât-u-wa-t-teslîmât'. The more a person believes in Allâhu ta'âlâ's greatness, the greater will be the person's level of patience and endurance. It is a virtue that should be envied without malice.

14. Jealousy/Envy: Anyone who envies someone who has something superior to his, that is, the one who thinks the superior things of others should belong to him is called jealous. This state of mind is the worst habit of humanity. A jealous man is a restless man all of his life. Such a person never sees the ones worse off than him, rather they only look at those who are higher, the wealthy people and their belongings, and envy them. A jealous person is anyone who is not content with the things given to him by Allâhu ta'âlâ. If someone is not content with the things given by Allâhu ta'âlâ, then Allâhu ta'âlâ will not be content with him. Discontent with Allâhu ta'âlâ is the greatest tragedy. Consequently, such a

person will be frustrated in both worlds. So if anyone feels jealous and envious he should try to gradually release himself from such feelings. This is entirely possible. A person may correct himself at any stage of development. Anyone who overcomes jealousy will be in a state of peace and rest. This is not a matter of being rich or poor. This is a matter of being rich or poor within the heart. There are a lot of poor people who continuously thank Allâhu ta'âlâ. Even if they only earn a piece of bread, they never think about the rich. On the other hand, there is many a rich person who suffers from not being able to add more millions to their wealth, which is already in amounts of several million. A jealous person never considers himself well off when with someone better dressed or who possesses a better living standard. In other words, he envies another person's tallness, beauty, diligence, and success. Worse than this, he rejoices at the other person's troubles. This type of state of mind is the worst degree of jealousy. Allâhu ta'âlâ's help may cease to come to such a person, and he may remain deprived of His help. But good and benevolent individuals are under the auspices of Allâhu ta'âlâ. There is an excellent hadith-i sherîf by our exalted Prophet 'sall-Allâhu 'alaihi wa sallam' that states: **"If any Muslim doesn't like for others to have what he would like to have, or if he would like something unfortunate to happen to someone that he wouldn't like for himself, then his belief is not perfect."** In other words, our Prophet 'sall-Allâhu 'alaihi wa sallam' doesn't like people who are egocentric. He likes the ones who care about other Muslims. Let's imagine the entire world obeying the orders of our Prophet 'sall-Allâhu 'alaihi wa sallam'. Would there remain any chaos or mess in the world?

15. To do favors to people, particularly Muslims, and not to hurt anyone's heart: Kindness from one person to another, and particularly to a Muslim, is a very positive attitude that Allâhu ta'âlâ appreciates. Kindness can be done in several ways. It can be extended financially, by way of physical or mental help etc. If a person is not able to extend any help and instead only offers a smile to people of Allâhu ta'âlâ, this attitude also would be greatly appreciated.

Allâhu ta'âlâ says: **"I will amply help those who help My people."** Is someone who withholds help even although he is able to be of assistance to a beloved man of Allâhu ta'âlâ? To hurt someone's heart is to invite the wrath of Allâhu ta'âlâ. One should seriously avoid such attitudes. Allâhu ta'âlâ's love is located within a person's heart. It, therefore, is very dangerous to hurt that spot.

Above all, if in that heart Allâhu ta'âlâ's fear and love is placed, one should utterly avoid hurting it.

16. The Rights of a Mother: There are no rights in the world more important than the rights of a mother. One should think about the fact that a mother carries a child nine months within her womb. She feeds her child with her blood. She delivers it with a great deal of pain and excitement. She remains sleepless for months on end while her child is still a baby. She feeds it with her milk. Later on, she tolerates its naughtiness at all ages. These hardships could not be borne in return for monetary payments and interest. These hardships could only be tolerated by mothers merely because Allâhu ta'âlâ has given them pity for their children. It is obvious that a child is highly indebted to his mother in return for these great difficulties. Usually, the child will not be able to find the time or possibility to pay for his mother's rights. Any child who rebels against his mother will be no different from an ordinary rebel or robber. After growing up, will not the hurt and trouble caused by a rebellious child to its mother bring about Allâhu ta'âlâ's wrath and punishment? Isn't it a shame that many children because of being young, insensitive and inappreciative, neglect the rights of their mothers. They distress their mothers, and if their mothers, due to desperate conditions, invoke maledictions over them, their maledictions may be accepted. Then the child may be punished even in this world. The punishment in the next world will be unpredictably painful. A child who is a bit perceptive and understanding will address itself to his mother's rights and to what she wants willingly. He will always maintain a good relationship with her. If a child hurts his mother's feelings, he must immediately seek forgiveness and not offend her again. If he hurts her two or three times, he should repeatedly seek forgiveness and make serious efforts not to offend her. There will be a very painful ending for those who go to the next world with the rights of their mothers on them.

17. Chastity (Honesty): Jenâb-i Haqq, in order to maintain the human species, created attraction between men and women. But, at the same time, He is testing them in a very difficult way concerning this feeling, this attraction. The most difficult test which we will ever face in our life is the test of chastity. A person who passes this test will be a hero both in this world and in the next. A person's perfection (faultlessness) or inferiority emerges during the chastity affair. Jenâb-i Haqq in various verses of the Qur'ân al-kerîm promises great rewards and gives good news to

people who are able to protect their chastity. He promises Hell’s torment for the ones who don’t care about their chastity. Jenâb-i Haqq deems murdering a man and being unchaste to be equal.

Perhaps ninety percent of all human sins concerns chastity.

An unchaste person will be sinful and dishonorable within society and even before Allâhu ta’âlâ. A whore’s honor and dignity within society is almost the same as a strolling dog’s dignity in the streets. Male and female erotic feelings exist both in humans and in animals. But, in so far as animals don’t have a sense of shame, they can’t keep those feelings secret. However, human beings have a sense of dignity and honor; they must try to satisfy their erotic feelings in a legitimate way.

A person’s or family’s honor and dignity is assessed by their resistance to these felings. A rich and a very beautiful woman will not have honor if she is unchaste. Her dignity has been reflected on. She is a whore within the eyes of society. But a poor and chaste woman has dignity everywhere, all the time. She deserves respect. These are the criteria used in a normal and purified society. Communities whose members only pursue their erotic feelings and violate the rules of chastity are like wild herds of cattle. Moreover, they will only make fun of our words. There is nothing we can say to them. The only thing to say is, “May Allah correct them.”

Most of the scandals, crimes, quarrels, jealousies, in short, all types of evil arise mainly from lack of chastity.

Most people cannot refrain themselves from indulging in the charms of the wrong path even though they may know the negative results of being unchaste. Accordingly, what are the remedies that can prevent them from taking the wrong course and lead them to the true path? This is an educational and ethical problem. We have already said that religion means ethics. On this important subject, religious education plays a vital role. Anyone who is taught to fear Allâhu ta’âlâ and who thereby really fears Allâhu ta’âlâ will not be unchaste. Consequently, it must be our primary duty to try to teach our children the fear of Allâhu ta’âlâ. In order to fear Allâhu ta’âlâ, one should know Allâhu ta’âlâ very well. To know Allâhu ta’âlâ well, we must learn the attributes and grandness of Allâhu ta’âlâ. A society which never thinks about Allâhu ta’âlâ will not easily fear Allâhu ta’âlâ. To fear Allâhu ta’âlâ is also a matter of knowledge, work and effort. It will not emanate from a vacuum. This fear is easily given to whomever Allâhu ta’âlâ wishes. The fear of Allâhu ta’âlâ is a good indication of a human being.

In metropolitan areas, matters of chastity are going in a dangerous direction. It is quite difficult for a young lady to protect her chastity only by means of her reasoning and perceiving. A lady (if she is a bit beautiful) is always surrounded by unexpected and unpredictable risks. These risks never permit her to go to school, to walk on the way towards her home, to take a bus, or even to visit her neighbors. Above all, if that girl has inferior morals, she will not know how to resist erotic female feelings and will probably be twice at risk. It is for this reason that it is impermissible for a parent to leave unsupervised, even for five minutes, a young girl. At home, her mother supervises her; outside of the home, her father looks after her like a protective angel.

O my dear daughter! Your father's life may not be long enough to protect you. Your mother may not follow you everywhere all the time. In that case, will you be a plaything for immoral people, a disabled creature against the risks? May Allâhu ta'âlâ protect you from such a fate! Âmîn. I first entrust you to the greatness and auspicious blessings of Allâhu ta'âlâ. Later on, I will advise you to avoid such risks by using the wisdom which Allâhu ta'âlâ has given you.

My dear daughter, you may live in a place or location which may bring harm to you from everybody all the time. This harm may not come to your money or wealth, but to your chastity, dignity and honor. Monetary losses are easy to make up. But morals, once lost, are extremely difficult to replace.

In our society, certain kinds of pests (immoral people) exist who will make it very difficult for you to live among them with honour. Also, not only will difficulties arise from others, but from within yourself certain problems will occur. If you are overwhelmed by the feelings you feel inside and are unable to control yourself, you will easily fall into the pit of being unchaste and immorality. The number of people who have been able to rescue themselves from this is quite small.

You must strive to obtain a legitimate and dignified way to satisfy your feminine feelings. As we all do, you must marry. No reasons exist for not marrying, if your morals are intact. Don't incline towards flirtation and premarital relationships as most girls do. These types of experiences are absolutely hazardous. In fact, to have flirted with the person to whom you are married doesn't necessarily guarantee happiness in your marriage.

A second remedy for protecting chastity is to marry off young girls and boys at the proper time. A third remedy is to stay away

from places which may damage your chastity. For instance, to stay away from mixed male and female groups; not to drink alcohol; not to be friends with weak and corrupt people and to avoid all other types of ways that may lead one astray is the best alternative. Such ideas which are considered the rights of youth or entertainment are nothing but traps for young girls. Any girl who doesn't believe that it is a trap will realize it afterwards. But it will be too late then. Girls are easily attracted by external beauty and the charms of entertainment. Step by step or immediately, they will become playthings in the hands of males. Even a girl who is most confident in her attitude will, at last, give in. She will easily succumb to the deceitful smile of her boyfriend. So, this girl too is trapped. Above all, if a girl wants a relationship, then she is deeply at risk. None or very few release themselves from such a trap. On the other hand, it is much easier not to go to places of entertainment, which are, in fact, traps. There is an old saying, "If the eyes don't see, the heart tolerates." Any girl who stays away from such places, frees herself from the charms and risks of such places. If she goes, it won't be easy to escape. We don't say this as a form of advice. We argue it on the basis of our experiences.

Chastity is a jewel; young girls are worth millions. Any male who does not fear Allâhu ta'âlâ will use all of his ability to grab such a jewel. After grabbing it, he will have achieved his goal. But then the jewel will have been converted into an ordinary stone. Afterwards, it will be easy to throw it into the streets. In such a case, the man is a thief and the woman is a poor person who has had her jewel stolen.

18. How should a young woman dress?: A young woman should appear in a clean and modest dress which doesn't arouse any attention.

A girl too well dressed, especially in a decorative way, will provoke suspicion about her morals.

For a young woman to exhibit her private organs —busts and legs— so that men will like her, is a sign of corrupt morals.

It is a must for a young lady who cares about herself and her family's honour and dignity to dress modestly. A young lady dressing in a manner to hide her breasts while wearing a skirt which is full and ample is a sign that she is a modest house lady. How should a Muslim girl dress? The reply to this question is written in the eighth chapter of the fourth fascicle of **Endless Bliss.**

19. In society and in the streets, how should a young lady

behave?: The most proper attitude for a young lady is to be modest, sincere, plain and someone not provoking attention.

A disrespectful and insolent attitude is a sign of corruption. A young lady with good conduct never looks at an unrelated male with concern and care. It is far better not to look at them at all if it is possible. This should be done naturally, not artificially.

A lady's glance over towards a man's face encourages an abusive and aggressive man to become a pest.

A lady's encouraging attitude towards a man will bring disaster. Human beings are different in character and habits as well as in their appearances. A smart and good-looking face does not necessarily indicate a person with good conduct.

Strolling in a carefree way to attract attention does not leave a good impression. Such a girl will be made fun of and mocked at.

A young lady's manner of dressing, her way of walking, and her attitude all give an idea about her religious beliefs, morals and character.

O my Allah? By Thine blessing and favour, I have led a long life without suffering grave troubles. During this life I have committed a lot of sins against Thee. I have spent my irâda-i juz'iyya on things which Thou doest not like.

But now the time of my returning to Thee is so close. From now on, the phases of my life in this world and the next will be as follows:

Worldly trouble, pangs of death, life in the grave, the Day of Last Judgment, probable rewards and punishments...

I do not know how I will manage to pass through these dangerous fords with these grave sins of mine. What will become of me if I should not attain Thine forgiveness?

I do not know if my istighfâr and prayers will ever be worthy of admission. Thine attribute of compassion and forgiveness is my one and only hope! Whom else could I trust myself to?

O my Allah! I believe in Thee. I believe as Thou hast commanded in Thine Book, I believe in Thine Book and Messenger 'sall-Allâhu 'alaihi wa sallam'.

My eyes have seen the universe stating Thine infinite greatness. My mind which Thou endowed upon me, has realized Thine grandeur. I also know that my sins are not even a drop in Thine ocean of forgiveness and mercy.

I repent for the sins I have committed. Do not lessen my

feelings of repentance! Increase these feelings of mine to great sorrows, O my Allah!

O my Allah! Thou likest to forgive. Include me among those slaves of Thine whom Thou willst forgive! Thou art Ghafûrurrahîm, O my Allah![1]

Hayri Aytepe
Retired Major-General

Allah, Man, and Namâz

Bismillâh-ir-Rahmân-ir-Rahîm. Lâ hawla wa lâ quwwata illâ billâh-il-'aliy-yil-'adhîm.

Thera is an Allah who creates everything and keeps them all in existence. To say that Allah does not exist means that nothing can exist. Every man's life has three stages. Life in the world, life in the grave, and life in the Hereafter. Life in the Hereafter will be spent in either one of the following two places: In Paradise or in Hell. People loved by Allah will live in Paradise, relishing its blessings and enjoyments eternally, and those whom He hates will be tormented eternally in the fire of Hell. Allâhu ta'âlâ loves people who believe that He exists, who always think of Him throughout their life in the world, and who obey His commandments. A person who performs namâz five times daily will never forget Him. The namâz will make one attain this bliss. A person who does not perform namâz and who does not make qadâ of his debts of namâz,[2] either, will suffer torment in the fire of Hell.

If you only knew what had been written on Suleymân's ring:
This world has no sense of loyalty, don't believe its smiling!
Happy is the person who, lest he should please his enemy,
Eats all his earnings in the world, leaving behind him nothing.

---

[1] Hayri Aytepe 'rahmatullâhi 'alaih' passed away on the second Saturday of September in 1387 (1967). He rests in the cemetery of Edirnekapı.

[2] Detailed information about namâz is available from the fourth fascicle of **Endless Bliss**.

39 — WHAT IS A TRUE MUSLIM LIKE?

The first advice is to correct the belief in accordance with the tenets which the Ahl-i sunnat savants communicate in their books. For, it is this Madhhab only that will be saved from Hell. May Allâhu ta'âlâ give plenty of rewards to those great people for their work! Scholars of the four Madhhabs, who had attained the grade of ijtihâd, and the great scholars educated by them are called **Ahl as-sunna** scholars. After correcting the belief (îmân), it is necessary to perform the worship taught in the science of **Fiqh**, i.e., to do the commands of Islam and to abstain from what it prohibits. One should perform namâz five times daily without reluctance and slackness, and observe its conditions and ta'dîl-i arkân. He who has as much money as nisâb should give zakât. Imâm-i a'zâm Abû Hanîfa says: "Also, it is necessary to pay the zakât of gold and silver which women use as ornaments."

One should not waste one's valuable life even on unnecessary mubâhs. It is *afortiori* necessary not to waste it on the harâm. We should not busy ourselves with taghannî, singing, musical instruments, or songs. We should not be deceived by the pleasure they give our nafses. They are poisons mixed with honey and covered with sugar.

One should not commit **giybat.** Giybat is harâm. [Giybat means to talk about a Muslim's or a dhimmî's secret fault behind his back. It is necessary to tell Muslims about the faults of the harbîs, about the sins of those who commit these sins in public, about the evil of those who persecute Muslims and who cheat Muslims in buying and selling, thus helping Muslims to beware of their harm, and to tell about the slanders of those who talk and write about Islam wrongfully; these are not giybat. **Radd-ul-Muhtâr: 5-263)**.]

One should not spread gossip (carry words) among Muslims. It has been declared that various kinds of torment shall be done to those who commit these two kinds of sins. Also, it is harâm to lie and slander, and must be avoided. These two evils were harâm in all the past religions. Their penalties are very heavy. It is very thawâb to conceal Muslims' defects, not to spread their secret sins and to forgive them for their faults. One should pity one's inferiors, people under one's command [such as wives, children, students, soldiers] and the poor. One should not reproach them for their faults. One should not hurt or beat or abuse those poor people for trivial reasons. One should not attack anybody's property, life, honour, or chastity. Debts to others and to the government must all be paid. Bribery, accepting or giving, is

harâm. However, it would not be bribery to give it in order to eliminate the harm of a cruel oppressor, and also in case it is the only way to fend off a disgusting situation. But accepting bribes is harâm in such cases as well. Everybody should see his own defects, and should every hour think of the faults which he has committed towards Allâhu ta'âlâ. He should always bear in mind that Allâhu ta'âlâ does not hurry in punishing him, nor does He cut off his sustenance. Parents' and government's orders, when they are agreeable with Islam, must be obeyed. On the other hand, when they are in contradiction with Islam, they should not be protested outwardly, lest fitna (mischief, instigation) should arise. [See the 123rd letter in the second volume of the book **Maktûbât-i Ma'thûmiyya**.]

After correcting the belief and doing the commandments of Fiqh, one should spend all one's time dhikring Allâhu ta'âlâ. One should continue remembering, mentioning Allâhu ta'âlâ as the great men of religion have taught. One should feel hostility towards all the things that will prevent the heart from remembering Allâhu ta'âlâ. The more you adhere to Islam, the more delicious will it be to remember Him. As indolence, laziness increase in obeying Islam, that flavour will gradually decrease, being thoroughly gone at last. What else should I add to what I have written already? It will be enough for a reasonable person. We should not fall into the traps of the enemies of Islam by falling for their fibs and slanders.

40 — QADÂ AND QADAR

This pamphlet was written by Abussu’ûd Efendi ‘rahmatullâhi ta’âlâ ’alaih’**. It is explained in the book entitled** Asmâ-ul-muallifîn **that his name is not Mahmad, but it is Ahmad. Also, it is written as Ahmad Abussu’ûd in the book entitled** Qâmûs-ul-a’lâm:

Supposing a person deeply learned in Islam follows his nafs and commits sins day and night and, when others perform **amr-i ma’rûf** and advise him, says to them, “Allâhu ta’âlâ destined in eternity and wrote in Lawh-ul-mahfûz that I would drink alcohol. He, therefore, makes me commit these sins willy-nilly;” in other words, he means that man is overcome by qadâ and qadar and that he is compelled to fulfil the qadar and so is excusable for his sinning, and if, attempting to prove his excuse through reason and traditions, he says, “Before creating anything, Allâhu ta’âlâ knew the things He was going to make. These will definitely come about. As well, He knew the things which He would not create. So these will absolutely not come about. Men can never change them. Whatever Allâhu ta’âlâ communicated in the Qur’ân, which is His eternal word, will willy-nilly come about. So does Fakhraddîn-i Râzi say, who is one of our great savants. In the âyat, **‘We said in eternity that they would not have imân,’** which is in **Yâsin Sûra,** and in the âyat, **‘I created him alone, and then gave him a lot of property, children, which would help him in all his work, and a high ranking position. Yet he would not be satisfied with these and asked for more, but I did not increase them. For, he did not believe in My Qur’ân, in My Prophet; he was obstinate. Later, I will put him on the mounts of fire called sa’ûd in Hell,’** which is in **Muddaththir Sûra,** and in the âyat, **‘May the hands of Abû Lahab be withered! Then they were withered,’** Allâhu ta’âlâ informs that a certain person will not have îmân. If such people have îmân, this causes the divine word to be wrong, which is impossible. Then, they cannot have îmân. Likewise, He knew that disbelievers would not have îmân. If they have îmân, divine knowledge must be wrong. Disbelievers cannot have îmân. This means to say that man does not have option or will.”

If this sinning learned man, after finishing the words of Fakhraddîn-i Râzi, says, “When man judges that doing something is better than not doing it, he does it. This judgment, this preference of his is not from man. Then, man has to do it. As a matter of fact, in explaining the âyat, ‘**Allâhu ta’âlâ has sealed up their hearts**,’ which is at the beginning of **Baqara Sûra,**

Fakhraddîn-i Râzî said that there must be compulsion, for, when Allâhu ta'âlâ creates the desire of disbelief in the heart, man has to become a disbeliever. This means to say that man's every movement is like the swaying of trees, the twittering of leaves, the movements of the sun and moon. Indeed, they move as if they were living. And man, though seeming to act optionally, moves under compulsion. As a matter of fact, Mûsâ ''alaihissalâm' said to Âdam ''alaihissalâm', 'Allâhu ta'âlâ created you with His might. He gave you from His own spirit. He made angels prostrate themselves before you. He put you into Paradise. And then men were evicted from Paradise because of you.' In response, Âdam ''alaihissalâm' asked, 'Allâhu ta'âlâ made you a Prophet. He sent you the Tawrât in sheets and informed you about everything. When was the Tawrât written on those sheets?' 'Before He created you,' was the answer. Upon this Hadrat Âdam asked again, 'Was it written in the Tawrât that I would make a mistake and then would be taken out of Paradise?' 'Yes,' the latter said. Then Hadrat Âdam said, 'Then, I did what Allâhu ta'âlâ had written in His Book.' This true word, which is communicated in a hadîth-i-sherîf, shows that what I say is correct," is it permissible to let this person go on sinning, or is it necessary to advise him to give up that belief and ask for Allâhu ta'âlâ's forgiveness?

Answer: He must not be allowed to remain in that state. If, as is understood from his words, he believes that man is compelled to sin and is excusable for his evil and that there will not be a reward for worship, nor torment for sins, he is a zindiq. He must be killed right away. If he feels sorry about his sins by saying that there is a reward for worship and torment for sins, but one has to do them, because everyone is a slave in the hands of qadâ and qadar, he will be advised to correct that wrong belief. He will be told that his words are wrong and will be informed of the truth of the matter. He will be answered as follows: Allâhu ta'âlâ knew in eternity the sins that would be committed. But a person's goodness or badness, whether he is for Paradise or for Hell, is known only at his last breath. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"A person commits all through his life-time the sins that will lead him to Hell-fire. Performing the good deeds that will lead him to Paradise during the final days of his life, this very person goes to Paradise."** Whence does this sinning scholar infer that it is Allah's knowledge that he will go on living in this manner and his life-time will be completed as such, so that he thinks he has to commit sins

until his last breath and gives up hope of becoming good? It is a frequent event that many stubborn, excessive disbelievers have come round to having îmân towards their final days in this world. Why does he not give a share to the possibility that he, too, will correct himself in the same manner? Why does he not convert to being good? Has he been informed that he will sin till his death? None can tell that it is Allâhu ta'âlâ's knowledge that even a certain disbeliever will remain a disbeliever eternally. Also, it is wrong to say that the disbelievers described in the Qur'ân al-kerîm are compelled to bear disbelief or that to invite them to îmân would mean to ask them to do what is not within their power. For, knowledge is dependent upon the known. Allâhu ta'âlâ knows the things that will happen because they will happen. And the things communicated in the Qur'ân al-kerîm are communicated because they will happen. A painter's painting a horse is because the horse has that shape. The horse's having that shape is not because the painter paints it in that shape. Allâhu ta'âlâ's knowing that some people will not have îmân and His communicating it in the Qur'ân al-kerîm is because they intend to remain in disbelief of their own accord and do not want to have îmân. Their being disbelievers is not because Allâhu ta'âlâ knows and declares them as disbelievers. If they remained disbelievers because Allâhu ta'âlâ knew it, Allâhu ta'âlâ would not have will or option in His own creating, either, and He would be compelled. For, He knew in eternity what He would create, too. Then, they become disbelievers with their own options and wills. They do not have to become disbelievers because Allâhu ta'âlâ knew in eternity and stated His knowledge. So, to invite them to îmân does not mean to ask for something impossible. Believing in the Qur'ân as a whole is sufficient. We are not asked to have îmân in each part separately; then it is not necessary for those disbelievers who are described in the Qur'ân al-kerîm to believe in their own disbelief.

Allâhu ta'âlâ's creating the desire to do the optional deeds is not compulsion, either. Allâhu ta'âlâ creates the desire, but it is man who acquires it. Allâhu ta'âlâ's will is not reserved only for creating or only for not creating something, but comprises both, and so is man's will. We may wish to do something as well as not to do it. That is, at the same moment as we wish to do it, we may want not to do it. No one says that he could not help it after having done something. The dialogue between Âdam and Mûsâ ''alaihimussalâm' does not indicate compulsion. Mûsâ ''alaihissalâm' meant to say, "Why didn't you avoid using your will

against the command of a Being who has bestowed upon you so many blessings?” And Âdam ‘‘alaihissalâm’ meant to say, “Since you have read in the Tawrât that Allâhu ta’âlâ knew in eternity that I would wish and will to commit the deed, and since you know about the numerous benefits that will arise from committing it, it is not worthy of you to blame me.” Allâhu ta’âlâ knows the truth of everything.

If a soul does not know the beloved, why not call for it?
In case it does know, why shouldn’t it be happy about it?

If the nafs-i-ammâra precludes it all the time,
An accursed enemy as it is, why not fight against it?

I wonder if the heart is remiss with the sweetheart,
If so, why doesn’t it inquire and prospect for it?

What obstruction has eclipsed the full moon of the heart,
So that that moon does not claim the Sun’s light to manifest it?

41 — SECOND VOLUME, 33rd LETTER

This letter, written to Muhammad Sâlih-i Ghulâbi, states that every deed of the Beloved One will be liked, that the Beloved One’s inflicting torment is sweeter than His favours, and that hamd is higher than shukr (thanks).

May our hamd be to Allâhu ta’âlâ. Salâm to those slaves of His whom He has chosen!

O Mawlânâ Muhammad Sâlih, my dear brother! You should know that something loved, in the eyes of the lover, and even actually, is beloved always, no matter in whatever state it is. It is loved when it hurts the lover as well as when it does him a favour. Many of those who have been honoured with the blessing of loving and who have tasted loving love even more whenever they receive a gift from the Beloved One. Or their love never changes when He hurts them as well as when He does them favours. Among these lovers, however, there are very few whose love is increased by the Beloved’s hurting them. Attaining this most valuable blessing requires having a good opinion about the Beloved. Even if the Beloved thrusts His dagger into the lover’s throat or cuts him into pieces, the lover should deem this useful for himself and see it as a great favour and happiness. When he obtains such a good opinion, none of the Beloved’s actions seem unbecoming to him, and he

gets honoured with **Muhabbat-i Dhâtiyye**. Loving the Divine Person only (Allah Himself) without any attribute, any comparison, any condition in between, is only peculiar to Habîb-i Rabb-il-'âlamîn ''alaihi wa 'alâ âlihissalawât wa-t-teslîmât'. To those who are honoured with such love, the sorrow given by the Beloved is more delicious and more relieving than His favours. I think this grade is higher than the grade of ridâ. For, a person who is in the grade of ridâ does not loathe the sorrow given by the Beloved. But the one in this grade takes flavour from the sorrow. The more the Beloved hurts him, the more relieved and happy will the lover feel. Can these two ever be alike? Because the Beloved is Beloved in the eyes of the lover, even in his essence, He becomes Mahbûb in his eye, and even in his essence. Then He is praised all the time; in His every action, he is offered hamd. The lover always praises both His sorrow and His blessings. For this reason, it is suitable for the devoted lovers to say, **"Al-hamdu lillâhi Rabb-il-'âlamîn 'alâ kull-i hâl."** Then they will be included among those hâmids who are grateful during times of trouble as well as at times of happiness. This is the reason why saying hamd is more valuable than saying shukr (thanks). For, in offering shukr the Beloved's blessings are in consideration, which in actual fact come out of His attributes or, to be more precise, out of His deeds. But when offering hamd the Beloved's husn-i jamâl, that is, He Himself, is in consideration. In other words, both His Person and His attributes and His deeds and His gifts and His giving sorrow are always loved and lauded. For, the sorrow given by Allâhu ta'âlâ is beautiful as His gifts are. As is seen, hamd is the highest manner of praising and lauding and shows the husn-i jamâl in the most compact way. Hamd is offered both at times of happiness and at times of trouble. But shukr is done only at times of blessing, and is not continuous. When there are no more blessings, when favours are finished, shukr also comes to an end.

Question: In some letters, you have informed that the grade of ridâ was above loving and the grade of love. But now you say that the grade of love is higher than the grade of ridâ. How will these two statements be reconciled?

Answer: The grade of muhabbat (love) which we are now explaining is different from the grade of muhabbat which we have written in other letters. That kind of love, more or less, includes other attachments, respects. Although that kind of love is said to be muhabbat-i dhâtiyya and loving the Divine Person Himself, it is not love for (Allah) Himself only. For, a person who is in that

grade of love cannot get rid of seeing other attachments. But there are no attachments, no other respects in this grade. We have said in some of our letters that above the grade of ridâ there is a way along which only the last Prophet ''alaihi wa 'alaihim wa 'alâ âli kullinissalâtu wassalâm' can make progress, and that no one else can go further than there. Allâhu subhânahu, alone, knows the truth, the real essence of everything.

It should be known very well that something's coming loathsome to the nafs, to the body, does not mean that the heart dislikes it. Its being seemingly bitter does not prevent it from being sweet in actual fact. For, they have let the figure and appearance of an 'ârif who has reached perfection remain like others. They have not taken the human attributes away from him. Thus, they have concealed his maturity from others' eyes. They have made the world a place for examinations. He who is on the right way and he who has deviated are mixed with each other and are alike. A mature 'ârif's soul and essence in comparison with his figure and appearance is like a person's relation to the clothes he wears. What is man's clothes worth when compared with his own value? So is the value of his appearance when compared with his essence. The ignorant look at an 'ârif's appearance as they look at a mountain. They think that it is like their own appearances and figures which are without an essence or an inner value. They, therefore, deny and disbelieve such great men. Thus, they are deprived of benefiting from them. May Allâhu ta'âlâ give salvation to those who walk along the right way and who hold fast to the footsteps of Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam'! Âmîn.

[The letter above gives a full answer to the Wahhâbîs. It is written at many places of the Wahhabite book entitled **Fat-h-ul-majîd**, e.g. in the five hundred and third page: "It is permissible to ask for benedictions from the Prophet, and even from anyone alive. Also, one may pronounce one's benedictions over a dead person and ask for a blessing on him. But it has been prohibited to ask for benedictions from the dead. Allâhu ta'âlâ declares, **'It is shirk** (polytheism) **to ask from someone who cannot hear or answer.'** The dead and those who are far away do not hear or answer. None of the Sahâba or of the savants went to the Prophet's grave and asked for anything."

I have written in detail in the thirty-fourth chapter of the second fascicle of **Endless Bliss** that these words are wrong and slanderous. Also, I have proved it with examples and documents in my book **Advice For the Muslim**. All the Sahâba were higher than

all the Awliyâ. They all attained love of the Dhât-i ilâhî. They were content with Allâhu ta'âlâ's qadâ and qadar. They would also take pleasure from the bitter and troublesome happenings that befell them. They would not ask for shafâ'at (intercession) either from the dead or from the living in order to get rid of the things that gave them trouble. They would pray for the healing of any disease that would prevent them from worship, jihâd and work. While being martyred, Hadrat 'Umar, 'Uthmân, 'Âlî, Hasan and Husain 'radiy-Allâhu 'anhum' did not ask for help from Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' blessed soul, because they were pleased with Allah's decree and predestination. If they had asked, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would definitely hear them and would rescue them either by prayers or in person. His hadîth-i-sherîfs communicate that he hears in his grave. And the Sahâba reported his mu'jizas (miracles) after his death.

Pitying His slaves, Allâhu ta'âlâ created mu'jizas and karâmats so that they would recognize His Prophets and Awliyâ and believe, love and respect them, thus receiving fayd from them and attaining happiness. During the times of the Sahâba and the Tâbi'în the hearts being pure and brilliant, the Muslims would recognize the Awliyâ at once and would receive fayd from them. So creation of karâmats would not be necessary. As we are farther away from Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' time, bid'ats, sins, evils have increased, their zulmat darkening the hearts. In order to make His Awliyâ known, He has created lots of karâmats. Thus only have the slaves woken up from unawareness and been able to receive fayd from the Awliyâ. If more karâmats are seen on a Walî this does not necessarily mean that he is higher.]

Those who entertain people's hearts here,
Pay zakât, and of the poor take care,
In transactions, to the Sunnat adhere;
Hands that observe Islam are far from torment.

He who has freed himself from carnal zeal,
Who, of the fear of Allah, turns pale,
And who, in the world, knows the namâz' savour;
Waists that bend for sajda are far from torment.

42 — SECOND VOLUME, 38th LETTER

This letter, written to Hadji Muhammad Yûsuf Kashmîrî, informs that there is not even a jot of worldly thought in the hearts of men of Allah:

Hamd be to Allâhu ta'âlâ! Salâm to those slaves of His whom He has chosen! Any person who has a mote of worldly love or worldly interest in his heart, or to whose heart a mote of worldly thought comes, will not be blessed with the lot of knowing Allâhu ta'âlâ. The zâhir [the sense organs, the thoughts] of a person who is chosen in this respect is very far away from his bâtin [heart and soul]. From the next world he has come back to the world and mixed with people in order to be useful to others. There is nothing wrong with his talking on worldly affairs or holding fast to the causes of worldly matters. On the contrary, it is very good. Thus, he fulfils human rights, is useful to men, and benefits from them. Such a person's bâtin is better than his zâhir. He is like a person who sells wheat at a bazaar of barley-sellers. Others think of him as a seller of barley at the wheat-sellers' market, as they themselves are. And they deem his zâhir as better than his bâtin. They say that outwardly he looks like a man of Allah but his heart is with the world. As is purported in the eighty-ninth âyat of **A'râf Sûra**: **"Yâ Rabbî! Judge Thou between us and our people. Verily, Thou art the best judge!"** I send my salâm to those who are on the right way and those who have been following Hadrat Muhammad ''alaihi wa 'alâ âlihissalawâtu wa-t-teslîmât'.

43 — SECOND VOLUME, 62nd LETTER

This letter, written to Khân-i khânân 'Abdurrahîm Khân, informs that man was created so as to be civilized, that man needs others in order to be civilized and live, that man's superiority lies in this need of his, and communicates some other things like these:

Hamd be to Allâhu ta'âlâ and salâm to those slaves whom He has chosen and loved! I pray to Allâhu ta'âlâ that you may attain visible and invisible goodness. For, your being good and superior causes a number of Muslims to be good and comfortable. To pray for your goodness, therefore, means to pray for the goodness of a number of Muslims. May Allâhu ta'âlâ, for the sake of the master of Prophets 'alaihi wa 'alaihim wa 'alâ âl-i kullin minassalawâti afdaluhâ wa minna-t-teslîmâti akmaluhâ', protect you against anything which is not worthy of you! Being aware of your perfect

and mature love, attachment and ikhlâs towards the great men of Silsila-i 'aliyya-i naqshibandiyya 'qaddasallâhu ta'âlâ asrârahum', I will give you a headache by writing these things here. My dear sir! Wayfarers of this blessed path have become gharîb (lonely, desolate), and have decreased in number in this country [in India]. Bid'ats having been mixed with the paths of today's men of tarîqat, and, thus, they having been corrupted, people have no longer been able to know the great men who have been holding fast to Rasûlullah's sunnat. On account of this unawareness, and because the majority of the (recent) wayfarers of this path have been short-sighted, they have mixed this exalted way also with bid'ats. Through these bid'ats, they have tried to win the hearts of people. By doing so, they thought, they would mature this **Tariqa-i 'aliyya**. May Allah forbid, it is quite wrong! They have been trying to demolish, lose this lofty path. They have not understood how the great superiors of this path were. May Allâhu ta'âlâ bless them with the right way! There are very few of the great superiors of this **Silsila-i 'aliyya** left in this country. People who are on this path and who love this path must help the true Khalîfas of the great superiors of this path and the true disciples of this path, and must run to their rescue. For, man has been created so as to be civilized. In order to be civilized and live, he needs others. Allâhu ta'âlâ declares in the sixty-fourth âyat-i-kerîma of **Anfâl Sûra**: **"O my Prophet! Allâhu ta'âlâ and the Believers who are with you are sufficient for you!"** Thereby, He informs that the Believers are sufficient for helping the Best of Mankind. Hence, it is understood that it is necessary to help others. Rich people of our time think that to be a dervish means not to need anybody else. It is a wrong understanding. Man means needy. Not only men but also all creatures are needy. In fact, man's goodness, beauty, arises from his being needy. Also, man's being a slave, his broken heart are the results of his being needy. If man were not needy, he would be disobedient, excessive, unbridled. Allâhu ta'âlâ declares in the **Iqra' Sûra**: **"When man is without any needs, verily he will become excessive!"** Those faqîrs who have freed their hearts from being attached to creatures, when they need to hold on to causes address their needs to the Owner and Creator of the needs. When they attain the causes, they know them to be from Him. They say that it is always He who sends or who does not send. For many orders and benefits, Allâhu ta'âlâ creates everything through causes. He states that people who cause goodness are good and those who cause evil are evil. It is for this reason that the great superiors of

this path have been thanking those who cause goodness and complaining about those who cause evils. Outwardly, they have been deeming goodness and evil to be from the causes. If Allâhu ta'âlâ had created everything directly without any causes there would not be any order in the universe, everything would be all mixed up. Yâ Rabbî! Thou never createst anything amiss or out of order!

It is such a great blessing that my dear brother Sayyid Mîr Muhammad Nu'mân, who is a hero of Islam, who knows the haqîqats and who is an owner of ma'rifats, is at a place close to you. Appreciate the value of being blessed with his closeness to you. Appreciate the value of being blessed with his prayers and tawajjuh! I think the basis, the foundation of your government, of your power, is his barakat, fayd and tawajjuh. I see him to be your helper, your savior, when he is far from you as well as when he is with you. For more than a year he has been writing to this faqîr [Hadrat Imâm-i Rabbânî] about the states you have been in. In his every letter, he writes about your love and ikhlâs towards this faqîr. He wrote that the power for governing the place had been given to someone else and that was the time for tawajjuh and help. Upon reading the letter, this faqîr paid my tawajjuh in this way. It was revealed that you occupied a very high ranking position. At exactly that time somebody was about to set out. So the returning letter included only the statement saying that Khân-i khânân was seen at a very high rank. Allâhu ta'âlâ alone makes, creates everything! Wassalâm.

44 — SECOND VOLUME, 25th LETTER

This letter, written to Khwâja Sharâfaddin Husain, states that every deed agreeable with Rasûlullah's way is dhikr:

Al hamdu lillâhi wa salâmun 'alâ 'ibâdihilledhînastafâ. The letter which my cherished son sent by Mawlânâ 'Abdurrashîd and Mawlânâ Jan Muhammad has arrived here together with the other things vowed. May Allâhu ta'âlâ, as a reward for them, bless you with the best things! We are pleased to hear the news of your good health.

O My Son! This time of yours is a great opportunity. And opportunity is a great blessing. Times passed in good health and without anxiety are rare windfalls. You must spend each hour with the dhikr of Allâhu ta'âlâ. Every deed, even if it is shopping, which is agreeable with Rasûlullah, is dhikr. Then, every action, every

attitude must be agreeable with Rasûlullah. In this case all will be dhikr. Dhikr means to dispel unawareness. In other words, it is to remember Allâhu ta'âlâ. When a person observes the commandments and prohibitions of Allâhu ta'âlâ in everything he does, in his every action, he will have escaped from forgetting the Owner of commands and prohibitions and performed dhikr all the time.

When Haqq decrees it, everyone will make way for you;
Creating its causes, He will in plenty give you.

45 — MU'JIZA, KARÂMAT, FIRÂSAT and SIHR

Sayyid 'Abdulhakîm bin Mustafâ Arwâsî 'rahmatullâhi 'alaih' **says in one of his letters:**

All of the wâridât-i ilâhiyya happens within the 'âdat-i ilâhiyya. That is, Allâhu ta'âlâ creates everything under some causes. He has given these causes the effect, the power to act. We call such powers natural forces, laws of physics, chemistry and biology. For doing something, for obtaining something, we have to hold fast to these causes. For example, to obtain wheat it is necessary to plough the field, to sow the seeds, and to reap. All the actions of men happen within these laws of Allâhu ta'âlâ. In order to do favours, to bestow gifts upon His beloved slaves and to dupe His unbridled enemies, Allâhu ta'âlâ suspends His laws and creates through them (wonders called) **hâriq-ul'âda** events without causes. [Every person has a (malignant being called) nafs within their creation. The nafs is an enemy of Allâhu ta'âlâ. All its wishes are evil and evildoing. It is unwilling to obey Islam. The nafses of people who obey Islam become purified, so that there is no longer any animosity left in them. On the other hand, the nafses of disbelievers who undergo starvation diets or who live in conveniences become enervated, so that they can no longer do evil. Therefore extraordinary events happen through the Awliyâ and through priests.]

1— Extraordinary events that happen through Prophets ''alaihimussalâm' beyond the Divine laws of causation but within the Divine power are called **mu'jiza**. Prophets have to exhibit mu'jizas.

2 — Extraordinary events which happen beyond the laws of causation through the Awliyâ among the ummats of Prophets ''alaihimussalâm' are called **karâmat**. Ibni 'Âbidîn says in the

chapter dealing with murtadds (renegades, apostates, people who have abandoned Islam): (Heretical groups called) **Mu'tazila**s and **Wahhâbî**s reject karâmât (pl. form of karâmat). ('Abd-ul-Melîk bin 'Abdullah Nishâpûrî [419 – 478 (1085 A.D.), Nishâpûr], who was called) Imâm-ul-Harameyn and also many other Islamic scholars, such as Imâm-i 'Umar Nasafî 'rahmatullâhi ta'âlâ 'alaihim ajma'în', prove that karâmat is something jâiz (possible)" The Awliyâ do not have to exhibit karâmats. They do not want to exhibit karâmats. Rather, they feel embarrassed towards Allâhu ta'âlâ.

3 — Among any ummat, wonders that happen beyond the laws of causation through Believers who are not Awliyâ are called **firâsat.**

4 — If they happen through fâsiq people, through drastically sinful people, they are called **istidrâj**, which means to degrade, demote them gradually.

5 — Wonders that happen through disbelievers are called **sihr,** that is, magic.

46 — THIRD VOLUME, 86th LETTER

This letter, written to Dervish Habîb Hâdim, explains the reason for the abundance or scarcity of khâriqas and karâmats:

Diving into an excess of mubâhs (actions permitted by Islam) causes a decrease in karâmats. Especially if one lapes into doubtful actions and thence, may Allah protect, approaches harâms, karâmats and khâriqas will disappear altogether. When mubâhs are infrequently used, not more than necessary, there will be an increase in the occurrence of karâmats and khâriqas. The exhibition of khâriqas (wonders) is necessary in prophethood. It is not necessary in Wilâyat. For, prophethood must be declared to everybody. But it is not wâjib to declare the fact that one is a Walî. On the contrary, it is better to cover the fact. For, prophethood is to invite people to Allâhu ta'âlâ. But being a Walî is to become close to Allâhu ta'âlâ. Everybody knows that inviting people requires advertising oneself. But attaining closeness (to Allâhu ta'âlâ) is to be done secretly. If many karâmats are seen on a Walî, this does not show that he is higher than another Walî who has few karâmats. A Walî who has no karâmats seen may be higher than the Awliyâ who exhibit many khâriqas. Author of the book **'Awârif** [Hadrat Shihâbuddîn-i Suhrawardî 'rahmatullâhi ta'âlâ 'alaih'], who is one of the greatest Awliyâ, wrote this fact in detail.

While Prophets' exhibiting many or few khâriqas does not denote their being higher or lower in degree despite the fact that it is compulsory for them to exhibit miracles, how could it ever show superiority in a Walî although it is not compulsory for them? In my opinion, Prophets' ''alaihim-us-salawât-u-wa-t-teslîmât' doing riyâdat and mujâhada and using even the mubâhs in the least degree was intended to exhibit miracles. For, it is wâjib for them to exhibit miracles and it is a condition of Prophethood. It was not intended to attain the grades close to Allâhu ta'âlâ. For, Prophets ''alaihimussalawâtu wa-t-tehiyyât' are the beloved leaders who have been chosen for the way of **ijtibâ**. Allâhu ta'âlâ, by catching hold of them with the hook of love, pulled them up to Himself. Thus, they were made to reach the grades of closeness without taking pains. Doing riyâdat and mujâhada and struggling in order to reach the grades of closeness to Allâhu ta'âlâ are peculiar to the way of **inâbat** and **irâdat**, which is the way for tâlibs. But the way of **ijtibâ** through which Prophets are taken is the way of **murâds**. In the former way they trek through hardships. But murâds are made to proceed gently by endearments. They are made to reach the grades of closeness without any hardships.

In the way of inâbat and irâdat, it is necessary to put up with riyâdats and mujâhadas. In the way of ijtibâ these are unneccessary. They are useful, however. If a person who is being made to proceed through fondlings and services struggles himself and facilitates his progress, he reaches the purpose faster and goes further up. If he himself does not struggle, his progress will not be so easy and fast. Yes, Allâhu ta'âlâ pulls a person whom He likes up so fast that he goes faster than all. In short, in the way of ijtibâ struggling or suffering hardships is not necessary either for reaching the goal or for going faster and further up. But sometimes these are useful. Riyâdat and mujâhada means to use the mubâhs as much as necessary [and not to do the excessive desires of the nafs]; these things provide those who are in the way of ijtibâ with other benefits. Among these benefits are **jihâd-i akbar** and the purification of the heart from worldly dirts.

Using things which one needs as much as necessary or working to obtain them does not mean to set one's heart on the world. What is worldly is the **fudhûl** (excess), that is, things useless and more than necessary. [Even these things are not considered to be worldly if they are earned and spent in a manner approved by Allâhu ta'âlâ.] Another great benefit of riyâdat, that is, of using things that are mubâh as much as necessary, is that it will shorten

and facilitate one’s accounting on the Day of Judgment. It also causes one’s promotion in the next world. The more one suffers in the world the more comfortable will he be in the next world. For this reason, too, did the Prophets ‘’alaihim-us-salawât-u-wa-t-teslîmât’ subject themselves to riyâdât and mujâhadât. All these sum up to mean that though it is not necessary in the way of ijtibâ to suffer riyâdats or to enjoy the mubâhs as much as necessary, these are still good and useful. Considering their numerous benefits, we might as well say that they are necessary, and indispensable. Yâ Rabbî! Please treat us with compassion! Bless us with the lot of proper and useful deeds! Salâm to those who are on the right way!

47 — SECOND VOLUME, 92nd LETTER

This letter, written to Sayyid Mîr Muhammad Nu’mân ‘quddisa sirruh’, **states that to be a Walî means to be close to Allâhu ta’âlâ and that being a Walî does not require having khâriqas and karâmats:**

May our hamd be to Allâhu ta’âlâ! Our salâms be to those people beloved to Him! I have been praying for the good health of my most beloved brother, Sayyid Mîr Muhammad Nu’mân. Attaining the Wilâyat [being a Walî] does not require occurrence of khâriqas and karâmats. As it is not necessary for Islamic scholars to exhibit khâriqas (wonders), likewise it is unnecessary for the Awliyâ to make a show of khâriqas. For, Wilâyat means qurb-i ilâhî [being close to Allâhu ta’âlâ], and Allâhu ta’âlâ bestows this qurb [closeness] upon His Awliyâ after Fanâ [that is, after forgetting everything other than Allâhu ta’âlâ]. He may bless a person with this closeness and yet may not inform him with unknown things in this world. Someone else may be both given this and informed of the unknown. And a third person may be given none of this closeness but may be informed of the unknown. The third one is a man of istidrâj. His nafs being polished, he is being informed of unknown things, thus being made to fall into the pit of heresy. The state of such people is declared in the eighteenth âyat of the **Mujâdala Sûra**: **“They think they are doing something good. You should know that they are consummate liars. Shaytân has deceived them and led them astray. He has made them forget Allâhu ta’âlâ to such an extent that they neither mention nor remember Allâhu ta’âlâ. They have become the soldiers, the servants of Shaytân. You should know that these people who are**

in Shaytân’s group have missed the inexhaustible blessings. They have been caught by endless torment.” People in the first and second groups who have been honoured with the fortune of qurb are Awliyâ. Informing about the unknown does not increase or decrease their Wilâyat. The difference between them is in respect of the grade of closeness. A Walî who has not been informed of anything unknown may be more advanced and higher on account of the qurb bestowed upon him. Hadrat Shihâbuddîn ’Umar Suhrawardî ‘quddisa sirruh’, author of the book **’Awârif-ul-ma’ârif**, is one of the greatest Awliyâ. All the other Awliyâ like him. After explaining karâmats and khâriqas in his book, he says: “A Walî of high grade may be given no karâmats or khâriqas. For, karâmats are given in order to increase yaqîn (belief). A person blessed with yaqîn does not need karâmats or khâriqas. All these karâmats are inferior to the dhikr of Dhât-i ilâhî and to the heart’s being ornamented with this dhikr.” Shaikh-ul-islâm, Khwâja ’Abdullâh-i Ansârî ‘rahmatullâhi ’alaih’, one of the greatest of the Sôfiyya-i ’aliyya, says in his book entitled **Manâzilussâyirîn**: “There are two kinds of firâsat. The first one, the firâsat of the men of ma’rifat, is to detect the talents of the disciples and to recognize the Awliyâ of Allâhu ta’âlâ. The second one, the firâsat (clairvoyance) of those who subject themselves to riyâdats and who polish their nafs by hunger is to know of the secret things about creatures. Most people, not remembering Allâhu ta’âlâ but thinking of the world day and night, search for those who give information about the worldly things which they want to obtain. They deem them great. In fact, they think of them as Awliyâ close to Allâhu ta’âlâ. They do not even turn to look at the ma’rifats, the true and subtle knowledge of the Awliyâ. But perhaps they speak ill of them and, saying, ‘If they were Allah’s beloved slaves, they would know about our lost things, about our secret thoughts. A person who knows nothing of our states can never understand the subtle knowledge which is above creatures’; they deny the firâsat of Awliyâ and their knowledge of the Dhât-i-ilâhî and His Attributes. Because of their wrong estimation they are deprived of the correct knowledge and ma’rîfats of these great superiors. They are unaware of the fact that Allâhu ta’âlâ has concealed these superiors from the eyes of the ignorant and has made them belong to Him. He has made His Awliyâ busy not with worldly affairs but with Himself. If the Awliyâ were attached to men’s deeds and states they would not be worthy of Allâhu ta’âlâ’s presence.” ’Abdullah-i Ansârî wrote much more about this.

I have been told by my master, Khwâja Muhammad Bâqî, 'quddisa sirruh' that Shaikh Muhyiddîn 'Arabî 'rahmatullâhi alaih' wrote as follows: "Those Awliyâ on whom many karâmats and khâriqas were seen have made tawba at their last breath for having exhibited them. They have said that they wished they had had no karâmats seen." If the superiority of a Walî were to be assessed with his exhibition of khâriqas, it would be out of place to make tawba for them.

Question: When it is not a condition of Wilâyat to exhibit wonders, how will the true Walî be distinguished from false shaikhs?

Answer: In this world the Walî does not have to be known. The true one and the false must be mixed. In this world, the true and the false, the right and the wrong must be mixed with each other. Nor is it a condition for a Walî to know of his own Wilâyat. Many Awliyâ did not know of their own Wilâyat. How could others recognize them? And it is not necessary to recognize them, either. Yes, Prophets ''alaihimussalâm' had to exhibit miracles. Thus a Prophet was distinguished from a person who was not a Prophet. For, it is necessary for everybody to know a Prophet's prophethood. Since the Awliyâ invite people to the religion of their own Prophet, the Prophets' mu'jizas are enough for them. If the Awliyâ invited people to something other than Islam, it would certainly be necessary for them to exhibit wonders. Since they invite to Islam, it is never necessary that they exhibit wonders. The savants of religion invite everybody to do the commandments written in the books. The Awliyâ both invite to this and call to the bâtin of Islam. First they invite to Islam. Then they show how to dhikr the Name of Allâhu ta'âlâ. They especially ask us to busy ourselves with dhikr-i ilâhî all the time, incessantly. By doing so, one's body will altogether be suffused with (divine) affection, and the heart will contain nothing but Allâhu ta'âlâ. Everything else will be forgotten so utterly that one will not be able to remember anything besides Allâhu ta'âlâ however hard one may try to do so. Why should it be necessary for the Awliyâ to exhibit wonders for these two kinds of invitations? Guiding means to perform these two kinds of invitations. Wonders and karâmats have no place here. We must also say that a vigilant disciple perceives many of his master's karâmats and wonders as he makes progress along a path of Tasawwuf. In that unknown path every moment he has recourse to his [master's] help and is always blessed with his help. Yes, it is not necessary for him [his master] to exhibit wonders to

others. But to his disciples he exhibits karâmats every moment and wonders come onto them one right after another. Can it ever be that the disciple will not feel the wonders of his master, who has enlivened his dead heart? He has made him attain mushâhadas and kashfs. The ignorant think it is a great miracle to enliven a dead man and resurrect him out of his grave. But the great superiors have especially dwelt upon enlivening dead hearts and curing ailing souls. Khwâja Muhammad Pârisa, one of the greatest Sôfiyya-i aliyya, notes: “Because most people think of someone who enlivens the dead as great, people who are close to Allâhu ta’âlâ have not wished to do this but have enlivened dead souls and have tried to enliven the dead hearts of their disciples. Indeed, enlivening the dead is of no value when compared with enlivening hearts and souls. In fact, the former is useless; it means to waste time doing useless things. Enlivening a dead man provides him with a few more days to live. But enlivening the heart provides an endless life. Existence of those who are close to Allâhu ta’âlâ is a karâmat in itself. Their inviting people to Allâhu ta’âlâ is one of Haqq ta’âlâ’, compassions. Their enlivening dead hearts is their greatest miracle. Men’s salvation is by means of their existence. They are the most valuable creatures. Allâhu ta’âlâ showers His compassion through them. He sends food by means of them. Their words are medicine. One single compassionate glance that they cast at you is a healer. They are jelîs-i ilâhî. Allâhu ta’âlâ’s gifts and blessings are never absent from the place where they are. People who are with them are never evil. People who know them are never deprived.”

The most clear difference distinguishing them from liars is the fact that their words and actions are suitable with Islam and that the hearts of people who are in their company are filled with the fear and love of Allah and cease to care for other things. These signs are seen on people who are in contact with the Awliyâ. People who have no relations with them are deprived of everything. A Persian couplet in English:

A person who is devoid of its merit,
May see the Prophet, but, will not benefit.

[Hadrat ’Ubaydullâh-i Ahrâr is quoted to have said as follows: “To do **himmat** means for a noble person who has relation with Names of Allâhu ta’âlâ to keep the accomplishment of only one thing in his heart. He pays his tawajjuh to that thing. He does not bring anything else to his heart. He wants only that thing to be

done. And Allâhu ta'âlâ creates that thing. This is Allah's 'âdat. It is also a witnessed fact that things on which disbelievers have paid their himmat have come about. Allâhu ta'âlâ has bestowed this power upon me. But occupying this grade requires adab. And adab, in its turn, means the slave's adapting himself to Haqq ta'âlâ's will, not adapting Haqq to his will. It means to be always under Allah's command and to do himmat when He decrees a command." Khwâja Muhammad Yahyâ, Hadrat 'Ubaydullah-i Ahrâr's son, says: "There are three groups of those who have tasarruf (power to do himmat, to pay tawajjuh to others). Those who are in the first group use their tasarruf whenever they want in the heart of any person they like and make him atain the grade of Fanâ. Some do not use their tasarruf unless Allâhu ta'âlâ commands. They pay their tawajjuh to people they are commanded to do so to. The third group perform their tasarruf in others' hearts when some attribute, some hâl enwraps them."]

You write in your valuable letter that the sultan of our time has been esteeming Islam, administering justice and observing the commandments of Islam. We are pleased to read these. As Allâhu ta'âlâ illuminates countries with their presidents' light of justice, likewise He strengthens Hadrat Muhammad's religion with their protection and help. O my dear brother! **"Islam is under the sword's protection,"** was declared. That is, the Islamic religion's spreading and being observed is dependent upon the presidents' protection and help. [As long as the government is strong enough, everybody will enjoy security of property and life. Also, Muslims living in non-Muslim countries wherein human rights are observed and people perform their religious duties freely should not stand against the government or violate the laws because they are given freedom, and also they should not cause fitna or anarchy. They should pay their taxes and debts in time and should be helpful to the government. Scholars of the Ahl as-sunnat advise us to act as we have explained above.] Sad to say, the Indian government's protection of Muslims had been slack for a long time. And Islam had become weak, too. The Indian disbelievers had shamelessly ruined the mosques and turned them into their own temples and playgrounds. Demolishing the graves of blessed people, they had changed them into parks. While the disbelievers had been frankly committing every sin and every sign of disbelief, the Muslims had been suffering hardships in practising Allah's commands. It being prohibited for the Indian disbelievers to eat and drink during their festivals, they had been preventing the bakers and cooks in the

Muslim cities from selling bread and food. In the blessed month of Ramadân, they had been eating and drinking wildly before the Muslims at public places. The Muslims could not say anything. It is a shame that we had fallen down into such a weak and wretched situation although the state and government officials were on our side. When esteemed by the authorities, Islam had shone and the highest savants, the superiors of Sôfiyya ‘qaddas-Allâhu ta’âlâ srrah-ul’azîz’ had been loved and respected by everybody. With the authority given by the State, they had struggled for the spreading of Islam. As I have heard, when Timur (Tamerlane) ‘’alaihirrahma’, the prosperous and victorious amîr, was passing a Bukhârâ street, he saw a number of men shaking off the dust from a number of carpets. He wondered whose they were. Upon finding out that the carpets belonged to Khwâja Naqshiband Bahâeddîn-i Bukhârî’s ‘quddisa sirruh’ residence, he approached the place and, replete with love and respect for Islam, stood under the dust of the carpets, rubbed the dusts of the residence on his face and eyes as if putting on the perfume of musk and amber, and wanted to get honoured with the fayd and barakat of people who were on the way of Allah. He is hoped to have died with îmân owing to his love and respect for people who were close to Allâhu ta’âlâ. As we have heard, when the news of Timur’s death was heard, one of the Awliyâ of the time ‘quddisa sirruh’ said: “Timur has died and taken away îmân with him.”

While reciting the khutba on Fridays, the khatîbs mention the sultans’ names after descending down to the lowest step. Its reason is that the sultans want to show the fact that they are lower than Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ and his four Khalîfas. They have it recited in this manner because they deem it unbecoming to have their names mentioned together with the names of those great people.

Sajda (prostration) means to put the forehead on the ground, which indicates inferiority, self-humiliation. It is the final grade of humbleness and reverence. For this reason, prostration is done only to Allâhu ta’âlâ. It is not permissible to prostrate oneself before anybody other than He. One day, while our Prophet ‘sall-Allâhu ’alaihi wa sallam’ was going somewhere, a villager came up to him and said that he would have îmân in him if he would exhibit a mu’jiza. The Sarwar-i ’âlam ‘sall-Allâhu ’alaihi wa sallam’ said, **“Go to the yonder tree and tell it that Allah’s Messenger calls it.”** When the villager did so the tree left its place and came before Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. No sooner had the

villager seen this than he became a Muslim. “O Rasûlallah! If you would grant, I will prostrate myself before you,” he said. **‘Before none but Allâhu ta’âlâ should one prostrate oneself. If it were permissible to prostrate oneself before others, I would command women to prostrate themselves before their husbands,”** was declared. Some of the savants of Fiqh permitted prostration before sultans with the intention of greeting them, but in this respect what would become the sultans is to observe their adab towards Allâhu ta’âlâ and not to permit prostration before anyone besides Allâhu ta’âlâ. Allâhu ta’âlâ has made them superior to and dominant over everything and all others needy before them. In gratitude for this great blessing, they must allow prostration, the greatest expression of incapability and self-humiliation, only to Allâhu ta’âlâ, and not make themselves partners with Allâhu ta’âlâ. Although it has been permitted by some savants, they themselves [the sultans], on account of their beautiful modesty, must not permit it. Favours only will be the reward for those who bestow favours. I shall say more when we see each other. Salâm to those who are on the right way, who follow the footsteps of Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’!

***The best of Awliyâ is Siddîqi-akbar,*[1] *next comes Fârûq;*[2]**
And next after Zin-nûrayn,*[3] *’Alî*[4] *is the highest Walî-y-ullah.

As for the other Sahâba, all should be talked about with good will;
I love all the Ahl-i-Bayt and Sahâba, for the sake of Allah.

The ’Ashara-i-mubashshara,*[5] *and Fâtima, Hasan, and Husayn:
These happy people have been blessed with Paradise, I swear by Allah.

None else can in advance be said to be surely bound for Paradise;
For, it would mean to know the unknown, which no one does, except Allah.

Next after all the Ashâb-i-kirâm, come all the Tâbi’în:
These blessed people are declared to be the third best Awliyâ-illah.

---

[1] Hadrat Abû Bakr as-Siddîq ‘radiy-Allâhu ’anh’.
[2] Hadrat ’Umar ul-Fârûq ‘radiy-Allâhu ’anh’.
[3] Hadrat ’Uthmân Zin-nûrayn ‘radiy-Allâhu ’anh’.
[4] Hadrat ’Alî ul-murtadâ ‘radiy-Allâhu ’anh’.
[5] Please review the twenty-eighth chapter of the current book.

48 — SECOND VOLUME, 8th LETTER

This letter, written to Khân-i khânân 'Abdurrahîm, explains the îmân through the ghayb of the Khawâs, i.e., of the distinguished, that of the ignorant, and that of those men of Tasawwuf, who are between these two, and compares them:

Hamd be to Allâhu ta'âlâ. Salâm to those slaves of His chosen and loved by Him! A Persian line in English:

No matter whatsoever, it is sweeter to talk about the beloved!

It is purported in the hundred and eighty-sixth âyat of **Baqara Sûra**: **"My slaves ask you about Me. I am so close to them!"** and in the seventh âyat of **Mujâdala Sûra**: **"When three men talk secretly, Allâhu ta'âlâ becomes the fourth. When five people talk secretly Allah becomes the sixth. Also, when they are fewer or greater Allâhu ta'âlâ is together with them, no matter where they are."** Allah's being close and together is **bîchûn**, as He Himself is. That is, the case is not as we know or understand it. How it is cannot be understood. Men, who can understand through the sense organs and with the help of mind, cannot understand things that cannot be sensed or thought through mind. Allâhu ta'âlâ is far from everything which comes to our mind, thought and comprehension when said "close and together" and from all the things which the Awliyâ perceive through kashf and shuhûd. He is never like any of them. To consider Allâhu ta'âlâ to be like one of the abovementioned images causes one to deviate into the corrupt and eccentric way called **Mujassima**, which is one of the seventy-two heretical groups. We believe in the fact that Allâhu ta'âlâ is close to us and together with us. But we cannot comprehend how this closeness and togetherness is. The grade which the greatest Islamic savants can reach in this world is to believe in Allâhu ta'âlâ's Person and His Attributes through ghayb, that is, without knowing how they are. Translation of a Persian couplet:

When told, "Alastu...," those who were vigilant said,
"He exists," and they said no more.

The îmân through the ghayb, which is held by a few beloved, distinguished and exalted scholars, is unlike the îmân of the ignorant through the ghayb. The ignorant have attained the honour of îmân through the ghayb by hearing from others and through deduction. The distinguished have believed by realizing the existence of the ghayb by means of Allâhu ta'âlâ's veils of

jamâl and jalâl, tajallîs and zuhûrs. On the other hand, men of Tasawwuf, who are between these two groups, upon seeing the curtains and tajallîs, have thought they comprehended the ghayb and have said that they attained **îmân-i shuhûdî** instead of **îmân-i ghaybî**. They think that îmân-i-ghaybî is the îmân of the ignorant and even of the enemies. As is declared in the fifty-fourth âyat of **Mu'minûn Sûra** and in **Rûm Sûra**: **"People who are in each group think that what they themselves understand is right."** Another reason why I am hurting you by writing these is that Mawlânâ 'Abdulghafûr and Mawlânâ Hadji Muhammad are among those who are close to us and whom we love. Every favour bestowed upon them will please us, who are faqîrs. A Persian line in English:

It costs no sorrow to converse with benefactors!

I send my salâm.

O, you, wise person, ask for unity; this acting at whim: give it up!
Always demand the true beauty; enough with vain love: give it up!

Purify your property of heart; get rid of all, dust and rust alike;
Do your worship with devotion; conceit and hypocrisy: give them up!

You know this fleeting possession is noone's eternal property;
Demand everlasting existence; this faithless property: give it up!

Do not rely on coins and bills; let not this world hunt thee!
Do not look to its gems and jewels, this rundown residence: give it up!

49 — SECOND VOLUME, 13th LETTER

This letter was written to Mirzâ Shamsuddîn. It answers his letter and explains the states of savants of zâhîr, of men of Tasawwuf, and of those distinguished savants who have reached perfection in knowledge and who are the inheritors of Prophets:

Hamd be to Allâhu ta'âlâ and blessings and salâm be upon His Prophets! I send my salâm to you and to those who are on the right way. My dear brother Shaikh Muhammad Tâhir has delivered the valuable letter you sent so kindly. We have been pleased to read it. You say that you have been and will be reading my letters of advice in **Maktûbât** until we see each other. My Dear Sir! Giving advice is our primary duty in our religion and is to adapt ourselves to the highest of Prophets ''alaihimu-s-salawâtu wa-t-teslîmât'. What the savants obtain of the religion and their following Rasûlullah is first their correcting their belief. Next comes their learning the teachings of the Ahkâm-i-islâmiyya and practising what they have learned. And what the men of Tasawwuf obtain is hâls, wajds, pieces of the science of Tasawwuf and ma'rifats, together with those which are attained by the savants. And as for what the **'Ulamâ-i râsikhîn** obtain of the religion who have been blessed with the glad tidings that they are Prophets' inheritors, along with the fact that they have been blessed with the lot of obtaining the total sum of what the savants of the religion and the men of Tasawwuf have obtained, they have been blessed with many a piece of secret and subtle knowledge. These pieces of secret and subtle knowledge are indicated by the concealed and covered âyats in the Qur'ân, which are called **mutashâbihât**. They have been explained by means of ta'wîl. [The savants of Ahl as-sunnat have, by way of **ta'wîl**, explained the âyat-i-kerîmas that have not been stated clearly, i.e. âyats with ambiguous meanings. 'Ta'wîl' means to make a choice among the various meanings of a word and give preference to the one that is agreeable with Islam.] It is these superiors with râsikh (perfect) knowledge who adapt themselves to Rasûlullah 'sall-Allâhu 'alaihi wa sallam' perfectly. These only are the inheritors of Rasûlullah 'sall-Allâhu 'alaihi wa sallam'. Since they adapt themselves to Rasûlullah 'sall-Allâhu 'alaihi wa sallam' precisely, and being Prophets' inheritors, they get a share from the blessings bestowed upon Prophets. They, too, are made to hear secret knowledge peculiar to those great people. They, therefore, have been honoured with the glad tidings: **"The savants of my Ummat are like the Prophets of the sons of Isrâil."**

[That this hadîth-i-sherîf is a sahîh[1] one is written also in the fifth chapter of the second fascicle of **Endless Bliss**.] Then, you, too, should hold fast to the way of the highest of Prophets, of the beloved one of the Creator of all classes of beings! And you should struggle to attain the grade of being an inheritor, which is the uppermost of the grades of happiness!

50 — THIRD VOLUME, 62nd LETTER

This letter, written to his blessed son Muhammad Ma'thûm 'madda dhilluhul'âlî', **informs that man's origin is 'adam and that there is no goodness in 'adam:**

Man's essence, person, that is, man himself, is his nafs. This is called **nafs-i nâtiqa**. When man says "I," he points to his nafs. And the essence, the origin of this nafs-i nâtiqa is, in its turn, 'adam (nonexistence). Because lights and attributes of wujûd (existence) fell upon 'adam, he thinks of himself as existent. He thinks of himself as alive, knowing and capable. He thinks that such beautiful attributes as life and knowledge belong to him and that he is the cause of their existence. For this reason, he deems himself mature and good. He has forgotten about the evil and defects which came to him from 'adam, the source of all evil and which became his own property. If a person, attaining Allâhu ta'âlâ's kindness and blessing, gets rid of his manifold ignorance and his wrong belief, he will realize that the goodness and beauty existing in him are not his own property, that they have come from some other place, and that he is not the cause of their remaining in existence. He will believe that his own essence is 'adam, which is the source of all evil. If, as a blessing from Allâhu ta'âlâ, this belief of his becomes firmer, if he returns the perfection and goodness in him to their owner and delivers these beautiful deposits to their proper place, he will know himself to be 'adam only. He will not see any type of goodness in himself. Then neither his name nor his fame or sign will remain. Neither his substance nor his trace will be left. For, he is 'adam only. And 'adam is nothing. He is nonexistent in every respect. For, if he were existent in any respect, he would not say that all beauty and goodness did not exist in him. For, it is beauty to exist. In fact, it is the origin, the source of all beauty.

---

[1] Please see the sixth chapter of the second fascicle of **Endless Bliss** for kinds of hadîth-i-sherîfs.

As is understood from all that has been said, attainment of a complete **Fanâ**, i.e. nonexistence, in man, does not necessitate his own ceasing to exist. Why should he be thought to cease to exist while he is already nonexistent? He is nonexistent thinking of himself as existent. If he frees himself from this wrong supposition and does not deem himself existent, he will realize that he is 'adam. This means to say that **zawâl-i shuhûdî**[1] is necessary to attain Fanâ. **Zawâl-i wujûdî**[2] is not necessary at all. Allâhu ta'âlâ, alone, knows the truth of every matter.

[All the vices of 'adam have been accumulated in the nafs-i-ammâra. The nafs-i-ammâra hates doing good. It always wishes to do evil. It loves things that will do harm to itself or to others. In order to attain felicity in the world and in the Hereafter, man has to oppose his nafs, enervate it and subjugate it to harmlessness. The primary medicine to sap the nafs is to obey Islam. All kinds of harâms, fondness for worldly property and position, and self-indulgence are the essential nutrients for the nafs. They feed and strengthen it. When the nafs becomes strong, it attacks Islam, the source of all sorts of goodness, moral beauty, science and civilization. It makes fun of Islam, îmân, and the commandments of Allâhu ta'âlâ. It wishes others to follow its example and become excessive and eccentric, commit injustice, do evil and perpetrate savagery. It calls people who are like it 'neoteric,' and those who are unlike it 'regressive.' Man's arch enemy is his own nafs, and people who have overfed and unbridled their nafs are unaware, ignorant people.]

51 — THIRD VOLUME, 98th LETTER

This letter, written to Hâdji 'Abdullatîf Hârazmî, informs about the mystery of why beautiful appearances are sweet:

Beauty, no matter where it is, is from the wujûd, that is, from the real existence. Wujûd, that is, existence, is the source of every goodness, every beauty. Only Allâhu ta'âlâ exists. The wujûd [i.e. existence] of mumkins [i.e. creatures] has been reflected from Allâhu ta'âlâ by way of zils. The beauty of creatures also has come from the Divine Being by way of zils (images). The essence, the origin of creatures is 'adam (nonexistence). 'Adam is vice.

[1] Ceasing to exist in ideation, conception.

[2] Ceasing to exist physically.

Nonexistence is the source of all evil. For this reason, the essence of creatures is ugliness, deficiency. The beauty seen on creatures has come from the real existence, yet since it is seen on the mirror of 'adam, it has become like 'adam and has obtained a share from ugliness and deficiency. Because the creature is ugly in actual fact, a creature's seeming beautiful to another creature is not from the true beauty of the real existence that causes the beauty on the creature. For, he has little relation with true beauty. Having an extensive relationship with the beauty which has been reflected on 'adam and which has for this reason become ugly, he gets flavour from it. A man who cleans or repairs sewers does not enjoy fragrance as much as he enjoys the noxious smells he is used to. As we have heard, while a man of the sewerage was passing the perfumery market, odorous scents affected him and made him faint. They made him smell some najâsat. The noxious scent smelling sweet to him, he recovered.

52 — SECOND VOLUME, 34th LETTER

This letter, written to Nûr Muhammad Tahârî, informs that Allâhu ta'âlâ is not like anything and that He cannot be comprehended mentally:

Hamd be to Allâhu ta'âlâ. Salâm upon those slaves of His whom He has chosen! Your honourable letter has arrived here. You write that your states have always been changing. You should know that Allâhu ta'âlâ is not within the 'âlam, nor is He outside of the 'âlam. He is not apart from the 'âlam, nor is He united with the 'âlam. Allâhu ta'âlâ exists. But He is not within or without, united with or apart from it. Allâhu ta'âlâ must be known as such, must be searched for as such, and found as such. If one has reached such an understanding, [that is, contrary to the above definition,] although it may be in a small scale, it will be concluded that one has got stuck in images and appearances. Allâhu ta'âlâ must be looked for as a being never like anything and never comprehensible. One must struggle to reach that grade in an incomprehensible manner. This great blessing can be attained only through the sohbat of a murshid-i kâmil. It cannot be explained or comprehended through writings or words. Try to do your duty! Write about your states until we see each other!

53 — THIRD VOLUME, 44th LETTER

This letter, written to Nûr ’Abdurrahmân, Mir Muhammad Nu’mân’s son, responds to people who deny the fact that Allâhu ta’âlâ will be seen in Paradise:

Bism-Illâh-ir-Rahmân-ir-Rahîm. People who deny the fact that Allâhu ta’âlâ will be seen, and those who say that Allâhu ta’âlâ cannot be seen, strive to press their argument with the syllogism that “Something seen must be opposite the one that sees it. Allâhu ta’âlâ cannot be opposite anything. For, He is without direction. Being with direction means having a limit, an end, a surrounding. And these, in their turn, would be defects, faults for Allâhu ta’âlâ. These defects cannot exist in Allâhu ta’âlâ.”

In response to them we say: Allâhu ta’âlâ’s power is so great that, in this transient and weak worldly life, He has given two senseless, motionless and empty nerves the power to see the things opposite them. Cannot Allâhu ta’âlâ, the Almighty, who has given the nerves this power, give the two nerves, which will be stronger and everlasting in the next world the power to see without direction things that are not opposite them or things that are in every direction? For, He has endless power, and it is possible to see or perceive Him in the next world. At some places and times He has made it a condition of seeing that the two things will be opposite each other and will be in a certain direction, while at others He has given the power of seeing without this condition. Since these two kinds of places are quite unlike each other, it is, indeed, utterly unreasonable to say that the conditions necessary in one are necessary in the other, too. It means to know creatures to be only in this **’âlam-i mulk**, which can be seen and measured, and to deny the astounding beings in the **’âlam-i melekût**.[1]

Question: If Allâhu ta’âlâ is seen, this means that He has to have a surrounding and be comprehended through the eyes. And this means that He has an end, a limit. These defects cannot exist in Allâhu ta’âlâ.

Answer: It is possible for Allâhu ta’âlâ to be seen but He does not have a surrounding and cannot be comprehended through the eyes. The hundred and third âyat of **An’âm Sûra** purports: **“The eyes cannot comprehend Him. But He knows, comprehends the eyes. He bestows and is omniscient.”** Believers will see Allâhu ta’âlâ in the Hereafter and will say that they have seen Him. They

---

[1] Please see the twenty-first chapter of the sixth fascicle of **Endless Bliss**.

will enjoy the pleasure, the flavour in seeing Him. But they will not comprehend what they have seen. They will get nothing of this seeing. They will realize the seeing, enjoy the taste of seeing but will not comprehend what they have seen.

A Persian couplet in English:

Phoenix cannot be hunted, undo your trap!
Sheer air is what this hunting will trap.

Allâhu ta'âlâ will be seen but will not be comprehended. There will be no deficiency in seeing. Kindly and generously, He will show Himself to His lovers. He will abundantly give them the flavour of seeing Him. No defect, no deficiency comes to Him from this. Nor does this mean that He is surrounded or directed. A Persian couplet in English:

His Highness is never reduced, in no manner.
One never gets tired of this great honour!

To say that to see Allâhu ta'âlâ it is a condition that the one who sees Him will be opposite Him and in the same direction with Him, would mean to say that Allâhu ta'âlâ's seeing will require these conditions, too. For, the existence of these conditions in the one who is seen means their existence in the one who sees, too. Then, these conditions will be necessary in Allâhu ta'âlâ's seeing His creatures, too, and, as a conclusion, He must not be seeing them. Thus, Allâhu ta'âlâ's Attribute of seeing will have been denied, and the Qur'ân al-kerîm will have been gainsaid. However, many sûras of the Qur'ân al-kerîm purport: **"Allâhu ta'âlâ sees whatever you do,"** and, **"He is hearing and seeing,"** and, **"Allâhu ta'âlâ sees your deeds."** Furthermore, it is a defect not to see. It means to be deprived of the Attribute of being Allah.

Question: Doesn't Allâhu ta'âlâ's seeing mean that He knows, that He is omniscient? So, would it be necessary to set another condition whereby Allâhu ta'âlâ would be supposed to have a direction, a limit?

Answer: Seeing is a beautiful attribute. The Qur'ân al-kerîm informs that Allâhu ta'âlâ has this attribute, too, besides His other attributes. It is contradictory with the Qur'ân al-kerîm to say that seeing is none else than knowledge. When we say 'knowledge' (instead of 'seeing'), the one that knows will not be saved from the position of being opposite the one known. There are, as it were, two kinds of knowledge. In the first one, it is not a condition to be

opposite the one that is known. But it is a condition in the second one. This (second kind of knowledge) is called **ru'yat**, that is, seeing. The most powerful, the highest grade of knowledge in creatures is seeing. By seeing only is the feeling of satisfaction and security formed in the heart. Man's imagination can deny things known and thought. But fancy cannot deny things that are perceived through the senses. Such things are free from this danger. For this reason, although Ibrahîm Khalîlurrahmân ''alâ nabiyyinâ wa 'alaihissalâtu wassalâm' believed with the heart and most positively that Allâhu ta'âlâ would resurrect the dead, he wanted to see how the dead would be resurrected in order to form **itmi'nân**, i.e. conviction in his heart.

If such a beautiful attribute as seeing should be said to be nonexistent in Allâhu ta'âlâ, we shall ask whence this beautiful attribute has come to creatures. For, every beauty existing in creatures is a reflection, a manifestation of a beauty existing in Allâhu ta'âlâ. It is something impossible for a beauty that exists in creatures not to exist in the Wâjib-ul-Wujûd (Allâhu ta'âlâ). For, creatures are nothing but evil and defects. Every perfection, every beauty seen in them has been lent to them for temporary use by the rank of Wujûb (Allâhu ta'âlâ). For, the rank of Wujûb is only perfection and beauty. A Persian distich in English:

I have nothing brought from home;
I and all I have are only, merely from Thee!

Another answer which we would give to the first question is that the reason which you assert is a dangerous way of thinking concerning Allâhu ta'âlâ's existence. To say that it is impossible to see Him means that His existence also is impossible. This is not a sound reasoning. For, according to this reasoning, when Allâhu ta'âlâ exists He must exist in one direction of this 'âlam. He must be above or beneath, before or behind, on the right or on the left. And this, in its turn, means His being surrounded, limited, which is a defect. But Allah must have no defects.

Question: Perhaps His existence is in every direction of the 'âlam. Does not this also mean His being surrounded, limited?

Answer: Being on every side of the 'âlam would not free Him from the position of being surrounded and limited. Accordingly, He would have to be outside the 'âlam. Something different must be outside. Being different means being at a different place. And this, in turn, would mean being surrounded, limited.

To get rid of such wrong, deceitful thoughts we must get rid of

the illness of supposing that unknown things are like the things that are known. We must not compare the unknown to the known. A beautiful state in something seen can remove the beauty of one that is not seen. For, when the conditions are different the attributes and states are different, too. Especially, if the difference between the conditions is as much as to present a contrast; the difference between the states also will necessarily be contrastive. An Arabic line in English:

Does the dusty and soiled one ever look like the one that is clean?

May Allâhu ta'âlâ give them enough intellect and reason not to contradict the Nass, which are declared clearly in the Qur'ân al-kerîm, and not to deny the sahîh hadîths. Such facts and the like, which are declared clearly, must be believed. We must say that Allâhu ta'âlâ knows how these will happen. Because we cannot comprehend, we should say that our mind cannot comprehend. It is quite wrong and utterly unfair to depend on our mind and to deny what we cannot comprehend. There are lots of right things which mind cannot understand to be right and correct. If mind could comprehend everything correctly, Abû 'Alî Sînâ[1] and the like, leaders of those who relied on their minds, would have comprehended everything correctly and would have never gone wrong. In fact, he said: "Only one thing issues from one thing," thus making such a great mistake that would take only an instant of thinking to realize. Imâm-i Fakhraddîn-i Râzî harshly castigates him for having said so, and says; "Although he had spent all his life on those branches of knowledge protecting man against faulty reasoning, at that most valuable and most important point, he made such a great mistake that would make even children laugh."

[It is written in the book entitled **Akhlâq-i 'Alâî**:[2] "Ibni Sînâ denied the rising after death in his book entitled **Mu'âd**. He is said to have made a ghusl towards his death and made tawba for the cruelties which he had done while he had been a vizier, yet it has been stated (by savants) that the ghusl, the namâz, the prayer of a person with a wrong belief will not be accepted." Also, scientists of the twentieth century say that such ancient Greek philosophers as Plato and Aristotle erred and thus caused the civilization to remain stranded throughout centuries. In Europe, French chemist

---

[1] Avicenna.

[2] Written by 'Alî bin Emrullah 'rahmatullâhi ta'âlâ 'alaih' (916 [1509 A.D.] – 979 [1571], Edirne, Turkey).

Lavoisier, who is said to be the father of today's modern chemistry, made such wrong statements that the harm that he inflicted on science of chemistry, in which he was specialized, overshadowed his services. Please see the thirty-ninth chapter in the second fascicle of **Endless Bliss**!

Imâm-i Ghazâlî, in his book **al-Munqizu 'an-id-dalâl**, classifies disbelievers who think of themselves as clever, unerring scientists in three groups: the first group are the Dahriyyûn and materialists, who existed centuries before Greek philosophers. [And today, some idiots who pass for scientists, communists, and freemasons are in this group.] They deny the existence of Allâhu ta'âlâ and say that the 'âlam (all beings) came into being from itself, that it will exist forever, that it does not — may Allah protect us from saying — have a creator, that the living will multiply from one another and this will go on forever. An atheist who pretends to be a Muslim and tries to demolish Islam from within by undermining the beliefs of Muslims, is called a **zindîq** or **bigoted scientist**. The second group, naturalists, seeing the astounding order and delicacies in the living and the lifeless, had to confess that Allâhu ta'âlâ exists, but denied the Rising Day, the next world, Paradise and Hell. The third group championed the philosophies of Socrates and Plato, his disciple, and Aristotle, a disciple to the latter. In order to divulge how wrong and how base the Dahriyyûn and the naturalists were, they refuted them and said so many things about them that others need to add no more. But they could not escape disbelief, either. All these three groups, together with their followers, are disbelievers. To our astonishment, we have heard that some credulous people have been looking on these disbelievers as religious authorities and even holding them to be equal with Prophets, so much so that they have fabricated hadîths about them. Disbelievers can say anything. But it is a pitious situation that those who seem to be Muslims cannot distinguish between îmân and disbelief.

It is written in **Nabrâs**[1] and in its annotation by Muhammed Barhurdâr Multânî 'rahmatullâhi ta'âlâ alaih': "The whole creation

---

[1] An annotation, rendered by Muhammed 'Abd-ul'azîz Ferharevî Hindî, to Mes'ûd bin 'Umar Sa'd-ud-dîn-i-Tftâzânî's 'rahmatullâhi ta'âlâ 'alaih' (722 [1322 A.D.], Teftâzân, Khorâsân – 792 [1389], Samarkand) commentary to the book entitled **'Aqâid-i-Nasafî**, which in turn had bin written by Najm-ud-dîn Abû Haws 'Umar bin Muhammad Nasafî (or Nesefî) (461 [1068 A.D.] – 537 [1143], Samarkand).

in the aggregate is called **’âlam**. ’Âlam, that is, everything, was nonexistent. Allâhu ta’âlâ created everything from nothing. Democrates said: ‘’Âlam had been nonexistent. It became existent by itself.’ Most naturalists said the same. According to Aristotle, ’Âlam is made up of matter (hayûlâ). Matter which has taken a shape is called an object (jism), which is seen in three physical states [gas, liquid and solid], ’Âlam has come this way and it will go on likewise. The four elements [fire, air, water and earth] have been eternally existent. Though objects originate from one another, these four elements, which are their origin, are eternal.’ Plato said that ’âlam was nonexistent in the beginning and became existent later on, learning it from the books of ancient Prophets. Pythagoras and his votary Socrates had said as Aristotle said. Democritus asserted that matter was made up of tiny particles [atoms] which moved in a vacuum. Calinos, on the other hand, said that he could not understand whether the ’âlam was eternal (qadîm) or made up at a certain time (hâdith). According to both, ‘What an eternal creator creates must be eternal. Saying that He began creating later means that His power was deficient earlier.’ We answer them: ‘He began creating when His Eternal Will wished to. It is like a thirsty man’s taking one of the glasses of water after choosing. This man cannot be said to have lacked will or power before. Today we observe that the Creator is still creating new things as He wishes.’ If it is claimed, ‘That the ’âlam had not existed in the past means that time had existed while the ’âlam was not existent. Time, too, is a part of the ’âlam. It is impossible to say that a part of the ’âlam had existed while the ’âlam itself had not,’ we respond that we do not say, ‘Time existed while the ‘âlam was nonexistent.’ There is extensive information on this subject in **’Aqâ’id-i Jalâliyya**, and it would be as nonsensical as saying that there were an endless length of time from this ’âlam to eternity.

“The ’ulamâ of the Ahl as-sunnat ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’ said: ‘The ’âlam is made up of ’ayn (essence, matter) and araz (peculiarity). Matter is what occupies place in space, and peculiarity is what exists not by itself but with other things. [Energy and power are peculiarities.] Light is a peculiarity. If it were an object, it would not pass through glass and water, since two different objects cannot occupy the same place at the same time. It is the same for heat. Matter is made up of atoms (jawhar al-fard). Matter is either a simple substance (element) or a compound (combination of elements). Between the atoms that make up matter, there is very small space that cannot be seen. Every object

[substance, atom] changes. Things that change are hâdith (become existent while having been nonexistent). Then, the ’âlam is hâdith.’ The first two of the last three propositions are muqâddama (introductory). In the knowledge of logic, the first one is called **‘sughrâ’** (minor premise), while the second one is called **‘kubrâ’** (major premise). The third one is **natija** (conclusion). If matter existed in the eternal past, it would have changed in the eternal past, too. ‘Eternal’ means ‘that before which nothing exists, no change exists.’ Then, matter cannot be eternal.”

Ahmed ’Âsim Efendi wrote in his Turkish annotation to **Emâlî Kasîdesi**:[1] “Âlâm, with all its parts, is hâdith, that is, it came into being from nothing. Everything, the earth and heavens alike, was nonexistent. Christians, Jews and Magians, too, believe as such. Aristotle, Fârâbî, and Ibn Sînâ (Avicenna) said that matter was eternal. The ’ulamâ of Islam said: Something eternal does not change. Physical and chemical properties of substances [elements] always change. If substances did not change in the eternal past, they would not change now forever. It cannot be said, either, that there was no change in the past but changes took place later. For, in order for there to be a change, a power must take effect. If change took place later, it would be concluded that the power became existent later and is not eternal.” This is the end of our quotation from Ahmed ’Âsim Efendi. As is seen, saying that matter is eternal proves that natural forces are hâdith and not eternal.

Scholars of positive and natural sciences observe that many kinds of plants and animals have vanished and many other kinds have come into being. Everything, living or lifeless, has a different life-span or a period of life. There are beings whose life-span is measured by seconds, while there are those which exist for centuries. Beings with the longest period of life are the simple substances called elements. This very long life of theirs has puzzled naturalists much, and some said: “Objects disappear and matter changes. But, matter does not cease to exist.” However, to say that this changing of substances and objects is an eternal process and will go on like this, means to acknowledge the existence of the Eternal Being. It shows that even materialists and naturalists cannot deny Allâhu ta’âlâ’s existence in the eternal past and eternal future. These idiots claim that everything living and lifeless, infinitely come about from one another while

---

[1] Written by ’Alî ’Ûshî ‘rahmatullâhi ta’âlâ ’alaih’ (d. 575 [1180 A.D.].

elements never cease to exist. However, elements are made up of atoms. They are piles of atoms. Allâhu ta'âlâ created atoms from nothing. If elements existed in the eternal past and everything came about from their various combinations in the eternal past, a tremendous energy and infinite power to combine them should have existed in the eternal past. For, atoms cannot unite without energy. And this power, which necessarily should have existed in the eternal past, is the Power of Allâhu ta'âlâ. Neither atoms nor elements existed in the eternal past. In the eternal past, solely Allâhu ta'âlâ existed. Muslims believe that Allâhu ta'âlâ created everything out of nothing. According to them, for the existence of anything, preexistence of the maker is necessary, and, for the existence of the latter, preexistence of its maker is necessary. 'Eternal past' means 'without beginning.' If something had not existed in the beginning, things that would ensue from it would not exist, either, that is, all of the things we see and know would necessarily be nonexistent. Then, it is obvious that everything ensues from only one thing which, having been nonexistent before, was made existent, created later. Although the materialistic theory of 'existence from the eternal past' can never apply to substances and objects, it becomes a valid and indispensable fact when it comes to the Unique Creator, who created all substances but who is not a substance. Saying so, therefore, does not cause the contradiction stated above. As is seen, there is the One Being who is eternal. This Being is, contrary to what materialists, naturalists or communists suppose, dissimilar to the insensible, inert and short-lived objects that we know and which soon perish and rot. This Eternal Being is Allah, the One Who is not material, Who resembles nothing, knows, sees and dominates everything and in Whom Muslims believe. All beings were and are created by Him. Substances, objects, living beings and various energies, which we call 'nature', are not creative as unbelievers suppose. Allâhu ta'âlâ created all of them, gave them the power of affecting one another and made the old ones to be causes and means for His creating new ones. Allâhu ta'âlâ does not need such causes or the effects of causes. He could create without any means, too. Yet He creates through causes and means. There is wisdom, benefits for His human slaves in His creating through causes. One of such benefits is that man, seeing or hearing from others the effects and properties given to these causes, uses material and non-material causes. On the one hand, by establishing new syntheses and analyses, he causes the creation

of new materials and objects, and various industrial plants and factories; on the other hand, his heart and moral values are purified and man thus resembles angels, becomes a Walî of Allah and attains ma'rifat-Allah. Man can obtain something by clinging to its cause. Applying causes, and holding on to them, is a prophetic behaviour. The human mind or power, too, causes Allâhu ta'âlâ's creation and forms a ring on the chain of causes. Naturalists' and communists' considering causes as creative resembles a child's saying, "Dad created chocolate," when its father brings chocolate to it. For, the child sees its father as giving the chocolate and knows nothing else.

Again Ahmed 'Âsim Efendi wrote: "If Allâhu ta'âlâ were hâdith but not qadîm (eternal), He would have been created by a creator, who, if qadîm, would have been Allah, or, if hâdith, should have been created by another creator. Thus, there would have been a chain of creators who were not qadîm. The existence of this chain, called **teselsul** is impossible. That teselsul is impossible is proved by **burhân-i tatbîq** (supra-application). Let's arrange the infinite creators of one thing, beginning from the first to infinity side by side. Let's arrange a second row of creators beginning from the second creator. The second row, which is infinite on one end, is shorter than the first one since it lacks the first creator. The short row, then, cannot be said to be 'infinite.' Since the second row cannot be infinite, the first row, which is greater than the second only by one number, cannot be infinite, either. That is, a **half** line with one end at infinity can be assumed, yet such a thing cannot exist. There cannot be teselsul. An infinite number of creators cannot exist. There can be one creator who exists infinitely. This One Creator is eternal in the past and eternal in the future, and exists endlessly. His existence depends on Himself, not on someone else. If a person who has reached puberty and heard that Allâhu ta'âlâ exists eternally and that everything else was created from nothing does not use his reason and thought and denies, or uses his reason and thought but denies and says, 'Reason does not accept it; it is not agreeable with science,' he becomes a kâfir. He will suffer endless torture and burning in Hell." On the other hand, a person who has not heard it and, therefore, does not use his thought and thus does not know or believe in Him becomes a kâfir, too, and he will not go to Paradise; yet, he will not go to Hell, either. He will not be subjected to the penalty inflicted on kâfirs; yet he will be made into soil and vanish after his questioning is completed. Allâhu ta'âlâ declared in the fifteenth âyat of **'Îsâ Sûra**:

“We do not torment unless we have sent Prophets.” It is understood from this âyat that it is only after Prophets’ revelations and after learning these revelations by hearing or reading that it becomes fard to investigate the order in nature in order to understand Allâhu ta’âlâ’s existence and unity. Ibni ’Âbidîn says in its section dealing with the murtadd (apostate): “Scholars from the city of Bukhârâ said: ‘An injunction is not done before the appearing of a Prophet and his teaching the religion.’ The Madhhab of Esh’ari (or Ash’arî) says the same. This is the most preferred statement. These scholars said that the meaning of the statement, ‘A person wise enough cannot be exempted from (the liability of) knowing of the existence of a Creator inasmuch as he sees the sky, the earth, and himself,’ conveys the connotation that ‘he will not be exempted after learning the fact from Prophets ‘’alaihimussalawâtu wa-t-teslîmât’.’ ” Imâm-i Rabbânî ‘quddisa sirruh’ states the same fact in his two hundred and sixty-sixth letter.[1]

It is written in **Burhân-i qâti’** that Plato lived during the time of ’Îsâ ‘’alaihissalâm’. And in European books, it is written that he died three hundred and forty-seven (347) years before the honourable birth of ’Îsâ ‘’alaihis-salâm’. Since the teachings of this Greek philosopher are famous, his time of death is tenable. But, because Hadrat ’Îsâ ‘’alaihissalâm’ was born secretly, taken up to heaven after a short life in the world and known only by his twelve apostles, and because the ’Îsâwîs (his followers) were few and they lived in seclusion for centuries, Christmas Eve, that is, his birthday, could not be determined correctly. Along with the fact that the birthday is estimated to be on December twenty-fifth or January sixth or some other day, it is written in books in various languages, and for example, Hasîb Bey’s book **Kozmografya** [edited in 1333 A.H. (1915)], and also in **Taqwîm-i-Abuzziyâ**, that today’s years of the Christian era are five years too many. Then the anno domini, unlike Muslims’ year, hijrî, is not correct and certain, and its day and year are doubtful and wrong. As Hadrat Imâm-i Rabbâni ‘quddisa sirruh’ notes and is also stated in **Burhân-i qâti’**, there are over three hundred more years in between, so that the elapse of time between ’Îsâ ‘’alaihissalâm’ and Muhammad ‘’alaihissalâm’ is no shorter than a thousand years. It is written in the third chapter of the second volume of **Mawâhib-i ladunniyya**: “As Ibni Asâkir

---

[1] The blessed letter occupies the first chapter of the second fascicle of **Endless Bliss**.

quotes from Sha'bî, there are nine hundred and sixty-three (963) years between Hadrat 'Îsâ and Hadrat Muhammad."

Imâm Muhammad Ghazâlî, Imâm Ahmad Rabbânî, and many other Islamic superiors studied Greek philosophy, picked it into fibres, and divulged how ignorant, stupid and agnostic those philosophers were. They wrote in many of their books that Muslims should not like or trust such unbelievers.

Then, it is quite out of place and wrong for disbelievers, renegades, enemies of Islam to say, "Islamic savants and men of Tasawwuf were influenced by Greek philosophers, by the Roman mystics and by the school of Ptolemy." These are slanders antagonistically intended to belittle Islamic savants by demoting them to the degree of their disciples and imitators. However, Islamic savants have refuted the Greek and Roman philosophy and law with their very subtle and powerfull knowledge, beaten them to the ground and announced that, of their statements on law, morals and medicine, the true ones were stolen from the books of ancient Prophets ''alaihimussalawâtu wa-t-teslîmât'. Statements of The Sôfiyya-i aliyya on Tasawwuf, contrary to the supposition of the ignorant and adversaries, were not made by reading books, learning from others or imitating, but they were the ma'rifats flowing into their blessed hearts, pure souls, which is called kashf. Many letters of **Maktûbât** explain these facts very well and explicitly.

Philosophers and today's communists are people who attempt to comprehend everything through mind and to adapt it to mind and who believe only what mind approves. They have been able to find the truth in things that mind can comprehend, yet have gone wrong and erred in facts that mind cannot grasp or reach. As a matter of fact, later ones have censured earlier ones, and they have reproved one another.

Islamic savants 'rahmatullâhi ta'âlâ 'alaihim ajma'în', after studying the scientific knowledge up to their time and learning well the eighty main branches of knowledge, have opened their hearts and purified their nafses in the way shown by Islam, thereby finding the truth and reaching perfection also in those branches of knowledge which mind cannot comprehend. To call Islamic savants philosophers means to downgrade them. Philosophers are people enslaved, imprisoned by the erring mind. When they say something through mind without experimentation, and when they are tricked by their imagination while explaining the experiments, they make mistakes and are harmful. For this reason and since

they cannot exceed the limits of mind, they can by no means bear any comparison with the highly superior Islamic savants.

He who is without a mind is mad. He who does not use his mind is prodigal. It is prodigality not to act reasonably. He who has a poor mind is an idiot. A person who follows and depends on mind only and who goes wrong in what mind cannot comprehend is a philosopher. And those high-level people who depend on mind on what mind can comprehend and who guide their minds to the right way under the light of the Qur'ân al-kerîm in matters that may confuse mind, are Islamic savants. Then, there is no philosophy in Islam. There is no Islamic philosophy, nor are there Islamic philosophers. There are the branches of Islamic knowledge, which are above philosophy, and the Islamic savants, who are superior to philosophers.

Mind is like an eye, and the religious teachings are like light. In other words, man's mind is weak by creation, like his eyes. Our eyes cannot see objects in the dark. Allâhu ta'âlâ has created the sun, light, so that we might utilize our organ of sight. If it were not for the light of the sun and various sources of light, our eyes would be useless. We could not shun dangerous things or places, nor could we find useful things. Yes, he who does not open his eyes or whose eyes are out of order cannot utilize the sun. But such people do not have the right to blame the sun.

Likewise, our mind cannot understand heavenly facts, useful and harmful things by itself. Allâhu ta'âlâ created Prophets, the light of Islam so that we might utilize our mind. If Prophets had not shown the way of being comfortable in this world and the next, our mind would be useless, for it could not find it. We could not avoid dangers and harms. Yes, people or peoples who do not adapt themselves to Islam and who have a weak mind cannot appreciate Prophets. They cannot elude dangers and the harms in this world and the next. No individual, no society can be prosperous unless they follow the way shown by Prophets, no matter how many scientific means, how high posts and ranking positions, and how much money they have. Happy, pleased as they may look, they are in deep distress. People who live comfortably and happily both in this world and in the next are only those who adapt themselves to Prophets. It should be known also that to attain comfort and happiness, claiming or pretending to be Muslim only is not sufficient. It is necessary to learn Islam well and to obey the commandments and prohibitions.]

The savants of Ahl as-sunnat proved the teachings of our

religion, whether mind can comprehend them or not. May Allâhu ta'âlâ profusely reward them for their efforts! They never contradicted any of these teachings only because mind would not comprehend them. Thus, they immediately believed in torment in the grave, the fact that two angels named **Munkar** and **Nakir** will ask questions in the grave, the existence of the Bridge of Sirât and the scales of the Judgment Day. They did not say that these were impossible because mind could not comprehend them. For, these superior people adapted themselves to the Qur'ân al-kerîm and to hadîth-i-sherîfs. They made their minds dependent upon these two basic sources. They explained what they could understand. And what they could not understand, they believed exactly as it was. About what they could not understand, they said they could not understand it because their minds could not grasp it. They did not do as philosophers did. Philosophers believed things that are within mind's grasp and denied those which their minds could not comprehend. They did not know that the sending of Prophets ''alaihimussalawâtu wa-t-teslîmât' was because mind could not comprehend most of the things liked by Allâhu ta'âlâ. Mind is a document but not a perfect one. It has become a complete document with the sending of Prophets ''alaihimussalawâtu wa-t-teslîmât'. [In other words, mind has learned everything only because those superior people were sent.] Allâhu ta'âlâ declares in the fifteenth âyat of **Isrâ Sûra**: **"We do not torment unless we have sent Prophets."**

Returning to the subject under discussion, we say that though seeing something opposite us requires being in the same direction, seeing something which is not near us does not require it. Something far away is not in one direction with respect to our position, nor is it seen at one side. Something which is not in one direction before being seen is not in any direction while it is being seen, either. Seeing something that cannot be understood happens in a manner which cannot be understood. A material being cannot understand someone beyond matter. An Arabic line in English:

The Sultan's numerous presents can be carried only with His vehicles.

It is wrong, unreasonable to liken seeing the one that cannot be understood to seeing things which we understand. Allâhu ta'âlâ alone makes man attain the right way.

I am a Muslim, the throne that I worship day and night is One.
Not for a minute have I ceased from Unity; Allah is One!

54 — THIRD VOLUME, 39th LETTER

This letter, written to Mawlânâ Muhammad Sâdiq Keshmirî, explains the difference between the ’ilm-ul-yaqîn of the men of Tasawwuf and the ’ilm-ul-yaqîn of philosophers:

Hamd be to Allâhu ta’âlâ! Salâm to those slaves of His chosen and loved by Him! According to men of Tasawwuf, **’ilm-ul-yaqîn** means to infer the agent of the work by seeing the work. Also philosophers, who follow the way of understanding and judging everything under the guidance of mind, are of the same opinion. What is the difference between these two? Why does the ’ilm-ul-yaqîn of men of Tasawwuf become formed through kashf and shuhûd? In what way is the ’ilm-ul-yaqîn of those religious savants religious who are not men of Tasawwuf like that of philosophers? We shall explain these briefly. In both types of ’ilm-ul-yaqîn it is necessary to see the work. A path through the work will lead to the unseen doer. The path that leads man to the doer from the work is the relation between these two. In the ’ilm-ul-yaqîn of the men of Tasawwuf, this relation is seen through kashf and shuhûd, too. But in the ’ilm-ul-yaqîn of religious savants and of philosophers this relation is realized through mind, by thinking and observing. For this reason, men of Tasawwuf’s recognizing the doer from the work is **hadsî** (inductive, intuitive). That is, it happens automatically and spontaneously. In fact, it is **bedîhî**, that is, it is obvious, quite clear. But the others’ inferring the doer by seeing the work is by thinking, observing. As is seen, the ’ilm-ul-yaqîn of men of Tasawwuf is through kashf and shuhûd. But the others’ ilm-ul-yaqîn cannot be formed without observing with mind. The ’ilm-ul-yaqîn of men of Tasawwuf also is called **istidlâl**, that is, thinking, yet it is called so because inferring the doer from the work is given this name. In actual fact, it is not istidlâl, but it is kashf and shuhûd. The ’ilm-ul-yaqîn of religious savants is through istidlâl. Many people could not understand this subtle difference. Some of them spoke ill of great men of Tasawwuf. Allâhu ta’âlâ, alone, communicates the truth of every matter. May our salâm be upon those who are on the right way!

55 — THIRD VOLUME, 50th LETTER

This letter, written to Qâdî Nasrullah, explains the difference between the istidlâls of the ’ulamâ-i rasikhîn and that of other Islamic scholars:

Istidlâl means to infer the existence of the doer of the work by seeing the work, that is, to know the existence of the Creator by seeing creatures. The **’ulamâ-i râsikhîn** and the **’ulamâ-i zâhir** always perform istidlâl and say that creatures have been reporting [the existence of] the Creator. Savants who, as stated in a hadîth, are Prophets’ inheritors are called ’ulamâ-i râsikhîn ‘rahmatullâhi ta’âlâ ’alaihim ajma’în’. Not all the Islamic scholars are so. Savants who are not râsikh understand the existence of the Creator by knowing the existence of creatures. They say that the existence of the work reports existence of the doer. Thus, they believe in the existence of the doer. But the ’ulamâ’-i râsikhîn have passed beyond all the high grades of Wilâyat, that is, of being Awliyâ, and have reached the grade of da’wat (call, invitation), which is peculiar to Prophets. After the happening of tajallîs and mushâhadas in them, they, too, deduce the doer from the work. And through this way they believe the real doer, that is, have îmân in the existence of Allâhu ta’âlâ. After reaching the end, they realize that everything which they have found through mushâhada and tajallî is not the real being but one of the images of the appearances of the real being. “It cannot be believed as the real being. One cannot have îmân in the real being without istidlâl,” they say. By doing istidlâl, they go on searching for the real being without the images in between. Because they love the real being only and because they will sacrifice everything else for the real being, they attain the real being through such istidlâl. As is stated in the hadîth-i-sherîf, **“A person will be together with whom he loves,”** they attain the real being, who actually exists beyond the tajallîs and zuhûrs, which are mixed with images. Being pulled with the lasso of love, these great people reach the true origin in person while the savants of zâhir reach there in knowledge only. There happens an attainment which cannot be understood. The difference between these two types of attainments comes from love. He who loves and ceases from everything other than his beloved attains his beloved. But he who does not have such a love only learns, knows about this attainment and considers this knowledge of his as a great blessing. However, such savants do not know precisely the grade which those great superiors have

reached. And the ones who know only know the way that leads to that grade. Those who have reached have reached, attained completely, and have become united. As is expressed in the following Arabic line, one of those superiors states:

The slave's attaining his Creator is like sugar's being mixed with milk.

The first thing to be done is to be a slave and to be freed from other things by being a slave to Him.

56 — SECOND VOLUME, 59th LETTER

This letter, written to Khwâja Muhammad 'Abdullah 'sallamahullâhi ta'âlâ', **his murshid's son, informs that everything occurring to mind or imagination and everything understood through kashf and shuhûd are creatures and that they are called mâ-siwâ:**

Hamd be to Allâhu ta'âlâ and salâm to those slaves of His chosen and loved by Him! The valuable letter sent by the light of my eye has arrived here. "As if they were toys on the way of Tasawwuf, all the things diverting the wayfarers have disappeared with the help of Allâhu ta'âlâ. Nothing is now continuous. Everything coming to my mind or imagination is disappearing as soon as I say the word 'lâ'," you say. You write many other similar things. You add that you have been struggling so that they will be annihilated and hoping that later on they will be annihilated spontaneously. My dear son! All the things coming to mind and imagination, even those pieces of knowledge found through kashf and shuhûd, are **mâ-siwâ**, whether they are **âfâqî**, outside of man, or **anfusî**, inside man. [In other words, they are the creatures of Allâhu ta'âlâ.] To set the heart on them means to waste time on trivial things such as playing and toys. It is to play with useless things. If their annihilation is managed by struggling, this work is **'ilm-ul-yaqîn**. If they are annihilated by themselves, without struggling, the matter has exceeded the limits of a struggle and gone beyond the street of knowledge, and one has been honoured with **Fanâ**. It is easy to say but difficult to attain these. They are attained only by people whom Allâhu ta'âlâ has blessed with the lot. The things in the grade of **haqîqat** are attained later. After Fanâ the grade of **ithbât** is attained. After knowledge the **'ayn** is attained. Working is of no value when compared with the haqîqat. **Nafy** [to dispel the thought of creatures from the heart] is of no

value when compared with **ithbât** [to attain the Purpose, the Real Being]. For, while doing the nafy one is busy with creatures. But when doing the ithbât there is nothing besides Allâhu ta'âlâ. [In the **âlam-i mithâl**] nafy, when compared with ithbât, looks like a drop of water compared with an infinite ocean. When the nafy and ithbât are reached one will attain **Wilâyat-i khâssa**. After the wilâyat-i khâssa, one either does **'urûj**, that is, goes up, or does **nuzûl**, that is, goes back down. If one does 'urûj, one has to do nuzûl again later. Yâ Rabbî! Increase the nûr which Thou hast endowed upon us! Forgive us our sins! Thou canst do everything. Salâm to you, to those who are on the right way and who have been following Muhammad Mustafâ ''alaihissalâtu wassalâm'!

57 — 61st LETTER

The sixty-first letter in the book Maktûbât **by the great Walî, Murshid-i kâmil 'Abdullâh-i Dahlawî** 'qaddas-Allâhu ta'âlâ sirrah-ul'azîz'**, was written to Khwâja Hasan Mawdûd, and the following is its translation into English:**

All the guiding letters [explaining the wahdat-i wujûd] of the noble Hadrat Khwâja Hasan Sâhib—there is no need to write any words expressing his superiority—consist of true, reasonable, necessary and valuable pieces of knowledge that will be admitted by the great superiors. They are liked by the Awliyâ-i kirâm. Suffering vehement hardships, risking their lives, those great superiors attained these states. The secrets of tawhîd originate from performing dhikr, doing murâqaba very much, and from excessive love. Your writing the states of tawhîd in this manner has pleased this faqîr very much. May Allâhu ta'âlâ bless you! May He bestow good rewards for your service! If I do not write what I know in this respect, I will have not paid you your due. If I write, I will have committed irreverence against a great person. Our superiors commanded us to answer questions asked with ikhlâs. Obeying the command comes before observing the adab. I am writing for this reason. The superiors of **Mujaddidiyya** [the disciples of Hadrat Imâm-i Rabbânî, including those who have come up to now] have stated that while performing dhikr and murâqaba, the occurring of kayfiyyats, hâls and nûrs is called **'ilm-ul-yaqîn.** The shining of a light of the grade of **ihsân** in the heart, which is mentioned in a hadîth-i-sherîf, is called **'ayn-ul-yaqîn.** Adopting the habits of Allâhu ta'âlâ is called **haqq-ul-yaqîn**. While

doing dhikr its meaning must be thought about. When this meaning pervades all one's conscience the heart becomes lighted with nûrs. So one thinks one has attained the meaning. One feels as if one were united with Allâhu ta'âlâ. My dear sir! Who on earth could object to these words of the superiors? Ruzbahân-i Baqlî and Molla 'Aliyy-ul-qâri insisted on denying this ma'rifat. In response to them, this faqîr [Hadrat Abdullah-i Dahlawî means himself] has written: out of his excessive love for Leylâ, Majnûn-i 'Âmirî gave up eating and drinking. He turned away from everything else. He began to mention the name of Leylâ incessantly. Later on he said he was Leylâ. He saw everything to be Leylâ. After suffering many hardships the nafs becomes purified, loses the properties and effects of the body and attains the state of the soul. When one does dhikr very much and the meaning of dhikr covers one all over, one deems oneself to be united with the rank of tanzîh, too. [When covered with this state of deeming], Husayn bin Mansûr said: "Ana-l-Haqq" (I am Haqq). We ignorant people cannot think over this subtle ma'rifat. Such statements as "I am Ahmad without the 'm'," [which means 'I am Ahad,' which also means Allah], and "I am the Arab without the 'ayn (the first 'a')" [which means 'I am Rabb,' which is another name for Allah], are not hadîths. They are statements concocted by the followers of those (great people) who have attained the grade of tawhîd — May Allâhu ta'âlâ forgive them all! Also, those things which are written in the book **Nahj-ul-balâghât** under the name of Hadrat 'Ali's khutbas are untrue.

[It is unanimously informed by Islamic savants that the book **Nahj-ul-balâghât** was written by a Shî'î (Shiite) named Radî. Hadrat 'Abdul-'azîz-i Dahlawî, one of the great savants of India, writes in detail in his great book **Tuhfa-i ithnâ 'ashariyya** that Radî, author of the book, was a Jew. In Rampour city of India, a Râfidî named Imtiyâz 'Alî 'Arshî wrote a book named **Istinâd** in 1389 A.H. (1969); he attempted to prove that the book **Nahj-ul-balâghât** was correct, yet the people whom he puts forward as witnesses are such heretical masons as Abdoh and other well-known Shi'îs. They published the second edition of **Istinâd** in Teheran in 1393 hijrî and have been spreading its copies in Muslim countries, thus striving to deceive youngsters who are **Sunnî**. It is written also in the preface of the book **Istinâd** that the savants of that era, such as Imâm-i Dhehebî and Ibni Hajar-i Asqalânî, said: "This book was written by Sherîf Radî." Each statement made by (any one) of these three great savants is a witness, a strong

document. There is no need to look for other witnesses to prove that **Nahj-ul-balâghât** is unethical. Muslims should not read such wrong, doubtful books. They should read the sound books of hadîth-i-sherîfs such as **Bukhârî, Muslim**, and others, and their explanations.]

The mysteries of **tawhîd-i wujûdî** have been born in the hearts of those who suffered riyâdât and those who dived into the ocean of love. The number of these high-level people is so great that it is impossible to deny the fact. There is no need for those who have been following these great people to give different meanings to the âyats of the Qur'ân al-kerîm or to hadîth-i-sherîfs in order to prove their words right. No one doubts the existence of this ma'rifat. But it has been prohibited in the hundred and tenth âyat-i-kerîma of Tâhâ Sûra, which purports: **"Their knowledge cannot reach up to Him!"** to suppose that this ma'rifat is the purpose of Tasawwuf and the end of seyr and sulûk. Nor have the savants dwelt upon this ma'rifat. You have not completed the guidance by explaining your statement, "He who denies this ma'rifat cannot attain!" For this reason, it is also necessary to explain first what attainment means.

58 — 85th LETTER

The following is the translation from Persian of the eighty-fifth letter of the book Maktûbât by Hadrat 'Abdullah-i Dahlawî 'rahmatullâhi ta'âlâ 'alaih'**, a great scholar:**

Hamd be to Allâhu ta'âlâ! Salât and salâm be over His beloved Prophet, Hadrat Muhammad ''alaihissalâm'! This is the letter [written to the Muslims of India] by faqîr 'Abdullâh-i Qâdirî, Naqshibandî and Mujaddidî, who is well known for his name Ghulâm-i 'Alî. May Allâhu ta'âlâ forgive his sins!

BÎ'AT means to promise and to abide by this promise. It is a word frequently used in the way of Tasawwuf. It is the sunnat of the Sahâba to use this. There are three kinds of bî'at. The first one is to promise before a great superior not to commit sins. This is called **bî'at of tawba**. When one grave sin is committed, this bî'at is broken, and a new bî'at is necessary. It has been doubted (by savants) on whether or not it is broken by backbiting. It is certainly a grave sin to backbite by abhorring, slandering a Muslim. It is not backbiting to let Muslims know and hear about

those men of religion who talk and write wrong and those men of Tasawwuf who hold a belief which is bid'at. It is necessary to inform about them so that Muslims will not be deceived by them.

The second kind of bî'at is to join, to do bî'at with a Walî or with his real members in order to get barakat. Thereby, one gets blessed with the glad tidings they have been given, and with their intercession. For example, Ghawth-uth-thaqalayn 'Abd-ul-Qâdir-i Geylânî said: "My murîds will not die without making tawba." [Tawba means to repent for one's sins and to beg for Allah's forgiveness.] In order to attain this glad tidings one must do bî'at with one of the great superiors of this path. It is not necessary to repeat this bî'at.

The third kind of bî'at is done in order to be blessed with the fayd of the Awliyâ and to get benefits from them. If a person does bî'at to one of the superiors of Tasawwuf, carries out the duties, the dhikrs, the grades of ikhlâs prescribed by him, and yet cannot get benefits, it is permissible for him to do bî'at with another Islamic scholar whether his former master consents to it or not. But he must not deny the former master. The failure means that he does not have an allotted share from him. If he sees that his master is slack in obeying Islam or finds out that he tries to ingratiate himself with the rich or that he is fond of the world, he must look for Allâhu ta'âlâ's fayd, love and ma'rifat in another Islamic scholar. If one, as a child, did bî'at with an Islamic scholar and finds out that he is a true scholar after reaching the age of puberty, he goes on with his bî'at and duties, or he does bî'at to another Islamic scholar whom he likes.

An Islamic scholar is a person who obeys, holds fast to the Sunnat of Rasûlullah 'sall-Allâhu 'alaihi wa sallam', [i.e. to Islam,] who avoids bid'ats whether they are zâhir or bâtin, and who holds the belief of the Salaf-i sâlihîn. He has the same correct belief as that of Ghawth-uth-thaqalayn Abdulqâdir-i Geylânî and Shaikh-ul-Islâm Ferîdaddîn-i Genj-i Sheker. He knows the knowledge of Fiqh as much as is indispensably necessary. He frequently reads the book of hadîth-i-sherîfs entitled **Mishkât-i sherîf** and tafsîrs of the Qur'ân al-kerîm. He reads books of ethics written by men of Tasawwuf, such as the books entitled **Minhâj-ul-'âbidin** and **Kimyâ-i sa'âdat** by Hadrat Imâm-i Ghazâlî, and other books describing the states and words of great men of Tasawwuf. Reading these books is very useful for the tasfiya and the tezkiya

of the heart. An Islamic scholar is not fond of the world, nor does he stay with people who are fond of the world. He likes loneliness. He does the good deeds that are taught by Islam. He expects only from Allâhu ta'âlâ his labor's reward in this world and the next. He does not expect anything from anybody other than Him. He reads the Qur'ân al-kerîm very often. He has received a share from the fayds and ma'rifats coming to the hearts of the Awliyâ. In everything he does he chooses the way of tawba, inâbat (to avoid sinning), zuhd (to cease from what is worldly), wara', taqwâ, patience, contentment, tawakkul and Allâhu ta'âlâs grace. People who see him will remember Allâhu ta'âlâ. Worldly thoughts will escape from their hearts. A devoted person who stays with the superiors of the path called **Cheshtiyya** will feel pleasure, enthusiasm, fervour, ease and loneliness, that is, the desire to keep away from people who are fond of the world. Staying with the superiors of **Qâdirî** will give the heart safâ (freedom of anxiety), an attachment with the world of souls and angels, and the heart will be informed of a lot of past and future events. A person who stays with the superiors of the path called **Mujaddidî** will be blessed with ease, togetherness, yâd-i dâsht, unawareness of the world, and the jadhbas (attractions) of Allâhu ta'âlâ. His heart and soul will be blessed with many things. If the Islamic scholar is **Mujaddidî**, all his latîfas will be blessed with kayfiyyats, hâls, safâ, latâfats, nûrs and mysteries. If these do not happen, the faithful devotee will be quite right to lament bitterly for not having found a true scholar, no matter how deeply he does so.

Tâlib means a faithful person. He burns with the love of Allâhu ta'âlâ, with the desire to attain His love. He is bewildered with a love which he does not know, which he does not understand. He cannot get to sleep, nor can he stop his tears. Ashamed of his past sins, he cannot lift up his face. In everything he does he trembles with the fear of Allâhu ta'âlâ. He struggles to do the deeds that will make him attain love of Allâhu ta'âlâ. He is patient, forgiving in everything he does. In every incompatibility and trouble he finds the fault in himself. He thinks of his Allah in every breath he takes. He does not live in unawareness. He does not quarrel with anybody. He is afraid of hurting a heart. He deems hearts to be homes of Allâhu ta'âlâ. He bears a good opinion about all the Sahâba and says, "Allâhu ta'âlâ loves them all," about them. He says that they are all good.

[Now, such a real tâlib no longer exists.] Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ commanded us not to talk about the events that happened among the Sahâba. A sâlih (true, pious) Muslim does not talk, write or read about them. Thus, he protects himself from doing any irreverence against those great people. Loving those great people is a sign of loving Allâhu ta’âlâ’s Messenger ‘sall-Allâhu ’alaihi wa sallam’. He does not discriminate between the Sahâba with his own point of view by saying that so and so is superior to so and so. Who is superior or higher is understood from âyat-i-kerîmas, hadîth-i-sherîfs, and the unanimous declaration of the Sahâba. Certainly, however, the intoxication caused by love is an exception. A lover is excusable.

Simâ’ means to listen to the poems, qasîdas, ilâhîs, mawlîds that are recited by one or more people and which solidify the faith and îmân and beautify morals. The superiors of Tasawwuf did simâ’ and listened to those that were recited without musical instruments and without men and women being together. No musical instrument was ever seen in the sohbats, gatherings of the Sultân-i Mashâyikh [Nizâmuddîn-i Dahlawî].[1] People who were in those sohbats would weep inwardly and would be greatly grieved. The books entitled **Fawâid-ul-fuâd** and **Siyar-ul-Awliyâ** explain this fact in detail. Deviating from a path of the superiors of Tasawwuf darkens the heart. Those superiors permitted simâ’ in order to turn the heart’s constipation into relief and to increase the state of relief. They said that simâ’ would increase tenderness, love of Allah in the heart. Simâ’ is not permissible for the unaware, that is, for those who have no love of Allah in their hearts. Such gatherings of simâ’ become sinful gatherings. Every Muslim should avoid such meetings of simâ’. Some men of Tasawwuf said that such musical instruments as reeds were permissible, yet they said so during an intoxication of love. Such words, which Islam has prohibited, must not be followed. [See page 174 of Tahtâwî’s annotation to the book entitled **Merâq-il-falâh**,]

They said that **dhikr-i jehrî**, that is, to perform the dhikr aloud, was medicine for heart illness. But **dhikr-i khafî,** that is, to do dhikr silently, is more useful. It is stated in a hadîth-i-sherîf that it

---

[1] Nizâmuddîn Awliyâ Evrenk ’Âbâdî ‘rahmatullâhi ta’âlâ ’alaih’ (633 – 725 [1325 A.D.]).

is better to do dhikr silently. Doing dhikr aloud may be permissible to increase the heart's fervour and to remove slackness. Doing dhikr very much and suffering riyâdât will increase love of Allâhu ta'âlâ in the heart and cause the mysteries of **wahdat-i wujûd** to occur. **Wahdat-i wujûd** means to see the creatures as one being. It does not mean to deem the creatures as Allâhu ta'âlâ. It is not compatible with Islam, nor is it reasonable to speak so out of one's own opinion and imagination and to represent oneself as a man of wahdat-i wujûd by hearing the words about wahdat-i wujûd of those who experience this mysterious state called hâl, which is formed in the heart by love of Allah. Rukn-ud-dîn 'Alâuddawla-i Samnânî and Mujaddid-i Alf-i Thânî Ahmad Fârûqî 'rahmatullâhi 'alaihimâ' and superiors who followed them saw and found out the fact that besides the ma'rifat of wahdat-i wujûd there was another kind of ma'rifat which came into being in all Prophets ''alaihimussalawâtu wassalâm'.

To be a dervish means to be with Allâhu ta'âlâ, to form good habits and to obey Islam. It means to dispel all things other than Allâhu ta'âlâ from the heart and to adapt all one's limbs to Hadrat Muhammad Mustafâ 'sall-Allâhu 'alaihi wa sallam'. To be with Allâhu ta'âlâ is called **hudûr**, which is the grade of **ihsân** stated in the hadîth-i-sherîf. A dervish's heart must be in this grade. Any person who is given this lot must deem it as a great blessing!

Tawhîd-i af'âlî means to see all the deeds and actions of creatures to be of the deeds of One Single Maker.

Tawhîd-i sifâtî means to know the attributes, the properties of creatures as the appearances of Haqq ta'âlâ's Attributes, and to see every being to be annihilated in Allâhu ta'âlâ's being. The blessed Awliyâ have always been in this state.

Ijâzat and **khilâfat** means to grant permission to a mature person so that he will place dhikr into the hearts of tâlibs. The superior person who has been given the permission is called **khalîfa** or **wasîla**. The bâtin [that is, the heart and the other four latîfas][1] of the superior person who is given the permission must

---

[1] Please see the thirty-ninth chapter of the first fascicle, and also the twenty-third and twenty-sixth chapters of the sixth fascicle, of **Endless Bliss** for 'latîfa'.

have attained the nisbat (closeness to Allâhu ta'âlâ) and hâls, and he must have been purified from bad habits and embellished with good habits, and he must have patience, tawakkul, contentment and resignation, and must not be fond of the world. This high grade can be obtained only by following the **Salaf-i sâlihîn**. [The Ashâb-i kirâm and the Tâbi'în-i-'idhâm (in the aggregate) are called the **Salaf-i-sâlihîn**. Islamic scholars who lived in the third and fourth (Islamic) centuries are (in the aggregate) called the **Halaf-i-sâdiqîn**.] Before these states and qualities are formed in his heart, it is harâm to grant him permission to preach. It would mean to sabotage the path of the superiors of Tasawwuf. It is not reasonable, nor is it agreeable with Islam, to make someone conceited, [i.e. to cause him to be unduely proud of himself,] or to let go incompetent hands wherein a true but raw lover may fall and thereby unknowingly consign himself to an irretrievable deprivation. [Today, there is no tarîqa, murshid, murîd or shaikh in Turkey. We should not believe anyone who says that there is one or that he himself is a shaikh. We should be vigilant in order not to fall in the trap of false murshids or of ignorant men of tarîqa.]

We have been ordered by Allah's Prophet to perform namâz in jamâ'at, to perform it with **tumânînat**, to fulfil **qawma** after the rukû' (bowing position during namâz) and **jalsa** between the two sajdas (prostrations). There are savants who say that qawma and jalsa are fard. **Qâdi-Khân**, a muftî in the Hanafî Madhhab, has informed that these two are wâjib, that **sajda-i sahw** is wâjib when one forgets one of the two, that he who omits them on purpose has to perform the namâz again. Also, scholars who said that they were sunnat-i mu'akkada said that they were the sunnats verging on being wâjib. It is disbelief to neglect the sunnat by slighting it, deeming it unimportant. Various different kayfiyyats and hâls are enyojed during the qiyâm (standing position), the rukû', the qawma, the jalsa, the sajdas, and the sitting postures in namâz. All kinds of worship have been accumulated in namâz. Reciting the Qur'ân al-kerîm, saying subhânallah [which means, "I deem Allah far from any defects whatsoever,"] saying salawât for Rasûlullah's soul, saying the prayer of istighfâr (begging Allah for His forgiveness) for one's sins, and asking for what one needs only from Allâhu ta'âlâ and invoking Him only have all been accumulated in namâz. Trees, plants stand upright like standing in namâz. Animals represent the position of rukû', and the lifeless,

spread out on the ground, represent the **qa'da**, sitting posture, in namâz. He who performs namâz does all these kinds of worship done by them. Performing namâz became fard on the night of Mi'râj. A Muslim who performs namâz with the intention of following Allah's beloved Prophet, who was honoured with Mi'râj at that night, becomes promoted to high grades like the highest Prophet. Muslims who perform namâz in serenity, having the adab due towards Allâhu ta'âlâ and His Messenger, realize that they have gone up to these grades. Having mercy upon this Ummat Allâhu ta'âlâ and His Prophet bestowed a great blessing upon them, and made it fard for them to perform namâz. Hamd and gratitude be to our Allah for this! We send our salawât, tehiyyât (regards) and prayers to His beloved Prophet! The ease and serenity enjoyed when performing namâz is something transcendental. My murshid [Hadrat Mazhar-i Jânân] said: "Although it is impossible to see Allâhu ta'âlâ as one performs namâz, some hâl is felt like seeing." The great superiors of Tasawwuf have said unanimously that this hâl does happen. In the beginning of Islam namâz used to be performed towards Quds (Jerusalem). When the Muslims were commanded to discontinue performing it towards the Bayt-ul-muqaddas and to turn towards the Qibla of Hadrat Ibrâhîm, the Jews became mad and said derisively, "What will become of your prayers which you have performed towards the Bayt-ul-muqaddas?" The hundred and forty-third âyat was revealed to declare: **"Allâhu ta'âlâ will not lose your îmân!"** So it was informed that namâz would not be left without rewards. Namâz was described with the word "îmân." This means that not to perform namâz suitably with the Sunnat is to lose îmân. Our Master, Rasûlullah 'sall-Allâhu 'alaihi wa sallam', stated: **"The light and the flavour of my eyes are in namâz."** This hadîth-i-sherîf means: "Allâhu ta'âlâ manifests and is perceived in namâz. Thus, my eyes feel comfortable." Another hadîth-i-sherîf states: "O Bilâl! Soothe me!" which means: "O Bilâl, give me relief by reciting the adhân and saying the iqâmat of namâz." A person who looks for relief in anything other than namâz is not a good one. He who wastes, misses namâz will lose other Islamic deeds all the more.

Talking nonsense and backbiting Muslims remove the thawâb earned by fasting. Backbiting does away with the thawâb of acts of worship. It is wâjib to avoid backbiting. What an idiocy it is to take pains and undergo difficulties worshipping and then destroy

its thawâb. Worship is offered to Allâhu ta'âlâ. To present backbiting and talking nonsense to one's Owner is impertinence against Him.

It is incompatible with being Muslim to listen to songs, musical instruments, to watch dances or to narrate and write the martyrdoms of Hadrat Hasan and Hadrat Husain 'radiy-Allâhu 'anhumâ' [the event of Kerbelâ]. The shaikhs of our time have turned the tarîqat into doing these things. Drawing pictures of religious leaders, they visit them. "Visiting them makes one attain Allah's love," they say. Such things do not exist in Islam. It is a slander to give the names of the great to the pictures drawn or painted without seeing them. May Allâhu ta'âlâ bless these people with the lot of repenting! Sayyid Ismâ'îl Bey, one of the great savants of the blessed city of Medina and an expert in the science of Hadîth, came from the blessed city of Medîna all the way to India to see this faqîr, in order to get blessed with tarîqat-i mujaddidiyya. I sent this exalted person to the grand masjîd [to the mosque of Shâh Jihân in Delhi, which is the biggest mosque in Asia] so that he could visit the **Âsâr-i sherîf** [the sacred relics]. Coming back after a very short while, he said, "The nûrs of Rasûlullah exist there, but one can also feel the zulmat of idols." I inquired of the men in charge of the mosque. I learned that a chest in the room contained pictures with the names of the great. Thus, I found out that Sayyid Ismâ'îl Bey had been affected by those pictures. When Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was shown a picture of Hadrat Ibrâhîm, he tore the picture up with his blessed hands. This fact is communicated in the hundred and sixth âyat of **Yûsuf Sûra**: **"Most of them say that they have îmân in Allâhu ta'âlâ. But they have no îmân. They have become polytheists by worshipping other things."** Every kind of playing, such as cock-fight and playing with pigeons, is harâm. To dress a piece of stone [into the shape of a foot], to name it **Qadam-i sherîf**, and to say that it is the Prophet's footprint, is like worshipping pictures and idols.

To celebrate the day of Nawruz [the Persian new year's day, 22 March; and Christmas night] as Magians do is to become like disbelievers. When men of tarîqat and the shaikhs do these abominable deeds they will be bad examples and proofs for their murîds, who will be seized by this disastrous current. Being murshid and murîd is only by taqwâ, by avoiding polytheism and harâms. The formation of hâls in the heart, the kashf and the

manifestation of some [unknown] things, and the performing of some astounding acts beyond the limits of scientific knowledge can be done by disbelievers, too. Suffering riyâdât, doing certain things as if they were worships, turning it into a profession to write amulets, to cure the sick and the spell-bound by breathing on them are not deeds prescribed by Islam. They are done in order to attract the ignorant and the stupid and to earn what is worldly. They have no value or importance in Islam. The only thing that is valuable and important in Islam and which takes man closer to Allâhu ta'âlâ is to obey and follow His Messenger, Prophet 'sall-Allâhu 'alaihi wa sallam'. This is the way of the Sahâba and the Ahl-i Bayt-i-'idhâm. The Qur'ân al-kerîm was sent in order to guide along this way. May Allâhu ta'âlâ keep us all in the true way of His beloved Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam', of the Sahâba and the Ahl-i Bayt-i-'idhâm! Âmîn.

[It is written in the four hundred and eighty-first page of the fifth volume of **Durr-ul-mukhtâr**: "It is harâm to give presents on the days of Nawrûz and Mihrgân [the twentieth days of March and September, respectively] in a manner where their names are mentioned. It is kufr (disbelief) to give presents as if those days were special feast days. A person who gives an egg to a disbeliever out of reverence to those days becomes a disbeliever. So is the case with buying something on those days. If he buys what he buys everyday, he will not become a disbeliever." It is written in the fatwâ of **Bezzâziyya**: "The Nawrûz day is the Magians' day of feast. It is kufr to join Magians and to imitate them on that day. If a Muslim celebrates that day, he will lose his îmân without even noticing it." It is inferred from this fatwâ that a person who imitates disbelievers' festivals and feasts on Christmas day or night or on their Easter or other feast days, will become a disbeliever.

It is written in the explanation of the forty-fourth âyat of **Mâida Sûra** in **Tafsîr-i Mazharî**: "A hadîth-i sherîf states: **'I am ahead of all others in doing as 'Îsâ ''alaihissalâm' did. Prophets** ''alaihimussalâm' **are like brothers of the same father. They have different mothers. Their faith is the same.'** Following this hadîth, Imâm-i a'zam Abû Hanîfa 'rahmatullâhi 'alaih' said that it is wâjib for us to practise those rules of previous religions that have not been changed by Muhammad ''alaihissalâm'. In other words, we are to practise those rules that have been stated by âyat-i-

kerîmas and hadîth-i-sherîfs to have existed in past religions and which have not been stated to have been changed.” Our savants of Fiqh found and determined all such rules which we have to practise. It is not permissible for us to practise any worship of the Ahl-i kitâb (People of the Book), except those that have been permitted by the savants of Fiqh. For, most of the acts of worship that Jews and Christians practise now have been concocted afterwards by them. It will be kufr or harâm or makrûh for us to practise them. We must learn what is right and what is wrong from books of Fiqh! On the other hand, Hadrat Imâm-i Shâfi'î 'rahimahullâhu ta'âlâ 'alaih' said that none of the rules of the previous religions can be documents for us.]

It is written as follows in the hundred and fifteenth and two hundred and second pages of the commentary to the book entitled **Birgivî Vasiyyetnâmesi**: “It will be kufr (disbelief) to wrap round the waist a rope girdle that is called zunnar and which is worn by priests; to worship the cross, that is, two lines intersecting each other at a right angle, and to worship icons; to show reverence to the cross and icons; to insult any book which teaches Islam; to make fun of any Islamic scholar; to utter or write a word which causes disbelief; to insult what we have been ordered to show reverence to, and to show reverence to what we have been ordered to despise. If a person does any of them their îmân (faith) will leave them and they will be a disbeliever. However, committing a grave sin will not cause one to become a disbeliever; one never becomes a disbeliever on condition that one should admit that what one has committed is an evil deed; one should repent for and be sorry about it; and one should be ashamed before Allâhu ta'âlâ. If a person with a true belief commits a grave sin which is not a sign of disbelief he/she will not become a disbeliever. If such people repent for the sin and invoke Allâhu ta'âlâ for forgiveness, they will be forgiven. In case they die without tawba, He will forgive them if He wishes. Yet, if He (Allâhu ta'âlâ) wishes, the sinners will be tortured as much as they deserve for their sins, then they will be put into Paradise. But a holder of bid'at and a disbeliever dying without îmân will never be forgiven in the Hereafter; they will certainly be burned in Hell. A disbeliever will never be taken out of Hell, but the holder of bid'at will.”]

Our Master, the Prophet 'sall-Allâhu 'alaihi wa sallam', informed that a person without îmân will burn eternally in the fire

of Hell. This information is definitely true. To believe this is as essential as believing in the fact that Allâhu ta'âlâ exists and is One. What does it mean to burn eternally in a fire? Imagining being burned eternally in a fire could drive anyone mad with fear. And he would look for a way to secure himself against this horrifying disaster. The way to do this, in its turn, is very simple. What will secure one against this everlasting disaster is merely "to believe that Allâhu ta'âlâ exists and is One, that Muhammad ''alaihis-salâm' is His final Messenger, and that all the facts he has stated are true." If a person says that he does not believe in the threat of burning eternally, that he does not fear such a disaster, that he is not looking for a way to escape that disaster, our challenge is: "Do you have an evidence, a document to base your denial on? What knowledge or science keeps you from believing?" Certainly, he will not be able to adduce an evidence. Can a statement not based on documentary facts be said to be knowledge or science? It may be called a supposition or assumption. Would it not be necessary to secure oneself against the horrendous calamity of "burning in everlasting fire" even if it were one to a billion probability? Wouldn't a judicious person avoid such a misadventure? Wouldn't he look for safety precautions against the possible danger of burning eternally in fire? As is seen, îmân is the only choice for any person who has wisdom. Having îmân does not require enduring hardships such as paying taxes, donating property, carrying loads, putting up with the onerous duty of worshipping and the deprivation of abstaining from pleasant, sweet tastes. A heartfelt, devoted, sincere belief will do. Nor is it necessary to inform unbelievers about one's belief. Imâm-i-Rabbânî 'rahimahullâhu ta'âlâ' states in his seventy-third letter: "Even if a person does not believe the fact that there will be eternal burning (for unbelievers), he should at least surmise for prudence' sake." Supposing timeless burning in a fire were a mere possibility, would it not be idiocy, a very grave eccentricity to avoid the blessing of ÎMÂN, which is its only and definite remedy?]

59 — THIRD VOLUME, 41st LETTER

This letter, written to a pious lady, gives advice necessary for women:

The **Mumtahina Sûra** contains an âyat that was revealed when the blessed city of Mekka was conquered and which informs of the fact that there are promises that women made to Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. After the covenant with men, our Prophet ‘sall-Allâhu ’alaihi wa sallam’ made a covenant with women. But with women it was only through words, and his blessed hand did not touch the women’s hands. Because women are more inclined than men to atrocities, more restrictions were imposed during the covenant with women. They were told that having done Allah’s commands required observing these restrictions.

First restriction: not to worship anything besides Allâhu ta’âlâ. If a person worships so that others will see him or if he worships Allâhu ta’âlâ but likes it also when others see him or if, when worshipping, he expects a reward such as the expression “Well done” from others, this person has not gotten rid of shirk (polytheism) and cannot be a true muwahhid. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“Protect yourselves against small shirk!”** When he was asked, “What is small shirk?” “Riyâ,” he stated, that is, to worship in order to show yourself to others.

It is also shirk to imitate disbelievers during their festivals. A person who practises both Islam and the worship of disbelievers is a **mushrik** (polytheist). He who likes disbelief is also a mushrik. Being a Muslim requires avoiding disbelief. For being a Believer it is a must to secure oneself against shirk.

It is shirk[1] to expect help from idols, statues and priests to get over an illness, a widespread practice among Muslims. It is disbelief to ask for what one needs from idols and statues. Allâhu ta’âlâ declares in the fifty-ninth âyat of **Nisâ Sûra**: **“Although I told them not to believe the disbelievers, they have been acting upon the disbelievers’ words. Shaytân has been deceiving them.”** Most women, not knowing the fact, catch this pestilence. Expecting help from some names with no meaning, they try to get over problems through them. They practise the customs of disbelievers and the signs of disbelief. Especially in cases of small-

---

[1] It is pronounced as (ʃırk), I.P.A.

pox, this nuisance is seen on good ones as well as on bad ones. There are very few women who can escape this nuisance and who do not do any of the signs of disbelief. It is shirk to respect the festival days of Hindus [and the Christmas nights and Easter days of Christians] and to imitate their customs on those days. It causes disbelief. On festival days of disbelievers the ignorant ones of Muslims, especially the women, do as disbelievers do, think of those days to be Muslims' festivals and send presents to one another like disbelievers on those days; they ornament their furniture and meal tables like disbelievers. They distinguish those nights from other nights. All these are shirk, disbelief. Allâhu ta'âlâ declares in the **Yûsuf Sûra**: **"Most of those who say that they have believed the existence and the oneness of Allâhu ta'âlâ and that He is the Creator of everything and that they have become Muslims, have become polytheists by worshipping and obeying others and by many other acts and utterances."** [Please see the beginning of the seventeenth chapter of the fifth fascicle of **Endless Bliss**.]

They make sacrificial vows to shaikhs, to tombs. Then they take [the animals they have vowed] to the graves and kill them near the graves. Books of Fiqh count this to be shirk. Some people even go further and say that such sacrifices become the sacrifices of genies. Our religion forbids this and counts it as shirk. There are various ways of vowing. What is the use of vowing to sacrifice an animal, killing it and then saying that it has become the sacrifice of genies, thus becoming like those who worship genies? [See the fifth chapter of the fifth fascicle of **Endless Bliss**, and the Arabic book **Hayât-ul-Haywân** by 'Abdullah Demîrî!]

The case is the same with their fasting for shaikhs. Concocting some names, they make their niyyat (intention) on them; at the times of iftâr, they make it a condition to have a special meal and fix a definite day [for each fast]. They think that their problems are solved owing to such fasts. This is shirk in worships, and means to worship someone else for the solution of one's problems. We must realize how loathsome this situation is. A hadîth-i qudsî purports: **"Fasting is performed for Me. I shall give its reward,"** which means: "One fasts only for Me. None can be My partner in fasting." It is not permissible to attribute a partner to Allâhu ta'âlâ in any worship, yet He has declared this only about fasting in order to emphasize the fact that we should be extra careful not to commit shirk in this. Some women deceitfully say that they fast for Allâhu ta'âlâ and present the thawâb for fasting to their

shaikhs. If their word is true, why do they fix a certain day for their fasting, eat certain food at iftâr and practise detestable acts at the time of iftâr? Most of them commit harâm at iftâr. In order to fulfil these conditions they even commit beggary and believe that their problems are solved owing to these harâms. All these are heresy, Satan's tricks.

[In explaining the **dhebâyih**, it is written towards the end of **Radd ul-muhtâr**: "It is harâm to sacrifice an animal for the arrival of state authorities and rank occupiers. For, it is shirk to sacrifice an animal for anybody besides Allâhu ta'âlâ. It is harâm even if one mentions the name of Allah while killing the animal. But it is not harâm if one kills it in order to give food to a visitor. For, it is the sunnat of Hadrat Ibrâhîm to give a feast to visitors. It brings thawâb (blessings) to entertain one's guest. It is written in the fatwâ book of **Bezzâziyya** that it is wrong to say, 'To kill in order to give good food to a man means to kill for someone other than Allâhu ta'âlâ, which is not halâl.' Saying so is unreasonable and incompatible with the Qur'ân al-kerîm and hadîth-i-sherîfs. For example, a butcher kills [animals] in order to earn money. None has said harâm about the meat in a butcher's shop. If an animal killed for earning money were dirty, no butcher would kill animals. The ignorant person who says so should not buy meat from the butcher's or eat the meat of an animal killed (at some occasions such as) wedding parties or (supererogatory worships such as) aqîqa.

"If you offer the meat of the animal which you have killed for a visitor to the visitor, that is, if the visitor eats the meat, you have killed it for Allah and its use has been for the visitor. Likewise, what the butcher kills is for Allah's sake. And its use and earning are for the butcher. If you do not give the meat to the guest but give it all to others, you have killed it for someone other than Allâhu ta'âlâ, which is harâm. As is seen, whether an animal is killed for someone other than Allâhu ta'âlâ in order to respect him or for Allah's sake is judged by whether or not the meat is given to the person to eat for whom the animal is killed. Hence, it is understood that it is halâl to kill an animal when laying a foundation, when one becomes ill, or when an invalid recovers. For, the meat is given to the poor to eat. Hamawî also says so. It is written in the book entitled **Bahr-ur-râiq** that the case is the same with offering a sacrifice to Allâhu ta'âlâ for the fulfilment of your wish. But the meat must be given to the poor only. What is important is whether or not the visitor for whom the animal has

been killed has been offered to eat from the meat. It is not important whether the meat is given entirely to him or to someone else. Others can be given meat from the animal from which he has eaten. Also, the person who has killed the animal can get a share from it. This is not important. Whether or not we must let him eat from the meat is dependent upon the intention when killing the animal. If we have not intended to respect him when killing the animal, it does not cause a harâm not to give him from the meat and to give him something else to eat instead. For, when killing the animal we have intended to let him eat from the meat. Hence, it is understood that when killing an animal for the arrival of a government official, if we intend to respect and honour him it is not halâl even if we give him meat from it to eat. If, as we kill the animal, we intend to offer him meat from it to eat, it is halâl even if we do not give him meat from it but give him something else to eat.

"When it is harâm to kill it, is it disbelief also, or not? It is written in **Bezzâziyya** that there are scholarly statements either way. Since intention is something secret we must not think ill of a Muslim; we must not stigmatize him with disbelief in discordant matters. A Muslim cannot be thought of as worshipping a person in order to approach him or to ingratiate himself with him. His killing the animal is intended to show his sympathy for him. By expressing his sympathy, he wants to approach him and get some worldly advantages. When killing for Allah's sake, it is harâm to intend also to show reverence to a man, yet it cannot be said to be disbelief. Harâm and disbelief are quite far apart from each other."]

The second condition on which women were made to promise is not to steal. Stealing is one of the grave sins. Most women have been seized by this sin. Very few women have escaped the subtle particulars of stealing. For this reason, it became the second condition to avoid stealing. Those women who spend their husbands' possessions without their husbands' permission become thieves. Thus, they commit a grave sin. Almost all women have this habit. This unfaithfulness exists in all of them. Only a very few women protected by Allâhu ta'âlâ have escaped this. I wish they knew this was theft and sinful. Most of them deem this halâl. It is greatly feared that those who deem it halâl become disbelievers. After prohibiting them from shirk, Allâhu ta'âlâ prohibited women from theft. For, most of them become disbelievers because they deem this halâl. Therefore, this sin has

become graver for women than other sins. Because such women get used to unfaithfulness by taking away their husbands' possessions, the loathing of using others' possessions will leave their hearts. It will come slight to them to use others' possessions without their permission. Without hesitation, they will unfaithfully steal others' possessions. If we think well, we will realize that this is so. Then, it is very important in Islam to prohibit women from stealing. This has become the second ugliest thing for them after shirk. [In order to rescue his faithful wife from this grave sin, a Believer must give her permission in advance to spend his possessions as she likes.]

Addition: One day, asking his Sahâba, our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Do you know who the biggest thief is?"** "Allah and his Prophet know better," they replied. Upon this he stated: **"The biggest thief is the one who steals from his own namâz, because he does not carry out the rules of namâz precisely!"** One must avoid this theft, too, thus securing oneself against becoming a big thief. One must intend to perform namâz without having anything in one's heart. If the intention is not correct the worship will not be accepted. One must recite the qirâat correctly, do the rukû', the sajdas, the qawma and jalsa in due itmi'nân. In other words, after the rukû' one must stand upright and remain so as long as the duration wherein one could say, "Subhânallah," and must sit upright and remain so as long as the same duration between the two sajdas. Thus, itmi'nân [tumânînat] will be fulfilled in the qawma and jalsa. Those who do not do so become thieves and will be tormented bitterly.

[Ibni 'Âbidîn writes at the end of the subject of **Luqâta** that Ibni Hajar and Nawawî and others say that finding lost property requires reciting this prayer: "Yâ jâmi'annâsi li-yawmin lâ rayba fîhi innallâha lâ yukhlif-ul mî-âd ijma' baynî wa bayna...," in which the name of the thing lost is inserted in place of the dots. It is written in **Fatâwâ-i qâri-ul-hidâya**: "A person who has a wish must perform an ablution before going to bed, sit on a clean cloth, say a salawât three times, then recite the sûra of **Fâtiha** ten times saying the **Basmala** before each; then recite the sûra of **Ikhlâs** eleven times, and then, with his face towards the qibla and his right hand under his right cheek, lie down on his right side and go to sleep. With the permission of Allâhu ta'âlâ, he will dream of how his wish will come true." As is written at the end of **Bostân-ul-'ârifîn**, Ibn 'Umar said that a person who has lost something shall perform two rak'ats of namâz and, after saying the salâm of

namâz, recite the prayer, “Allâhumma yâ Hâdî wa yâ Râddaddâllati, ardid ’alayya dâllati bi-’izzatika was sultânika fainnahâ min fadlika wa ’atâika.”]

The third condition women were asked to fulfil is not to commit fornication. Asking for this condition only from women is because the committing of this sin depends mostly on their consent and because they show [surrender] themselves to men. They are the first cause of this sin. Their consent is valid in this evil deed. Therefore, it became necessary to prohibit women more emphatically from this sin. For this reason, in the Qur’ân al-kerîm Allâhu ta’âlâ has mentioned women before men in respect of this sin and has declared: **“Flog the woman and the man a hundred strokes!”** This sin harms man both in this world and in the Hereafter and has become ugly and prohibited in all religions. Our Prophet ‘sall-Allâhu ’alaihi wa sallam’ stated: **“Fornication causes three harms in the world. First, it removes beauty and brightness. Second, it causes poverty. Third, it causes one’s life to become shorter. As for its three harms in the next world; first, it incurs Allah’s wrath. Second, it causes the questioning and accounting** (on Judgment Day) **to be bad. Third, it causes torment in the Hell-fire.”** Another hadîth states: **“Looking at nâ-mahram women is fornication of the eyes. Touching them is fornication of the hands. And going to them is fornication of the feet.”** Allâhu ta’âlâ declares in the **Nûr Sûra** in the Qur’ân al-kerîm: **“Tell the Believers not to look at nâ-mahram women and not to commit fornication! And tell Muslim women not to look at nâ-mahram men and not to commit fornication!”** The heart is dependent on the eyes. If the eyes do not avoid harâms, it will be difficult to protect the heart. If the heart dives into the harâms, it will be difficult to avoid fornication. Then, people who have îmân, those who fear Allâhu ta’âlâ, must not look at the harâms. Only by this way can one protect oneself and thus escape dangers in this world and the next. Allâhu ta’âlâ prohibits in the Qur’ân al-kerîm women and girls to talk politely and with a soft voice to nâ-mahram men[1] and to bring evil thoughts to the hearts of evil men by doing so, and commands them to talk in such a way as not to cause such things. He prohibits women to adorn themselves for nâ-mahram men. He commands them to walk slowly, silently lest the noise of their bracelets should be heard. That is, anything that

---

[1] Nâ-mahram is an antonym for mahram, which in turn is defined in the twelfth chapter of the fifth fascicle of **Endless Bliss**.

causes sins and evil is a sin. Then it is necessary to refrain from things that cause sins and harâms. Only by this way will it be possible to be safe against the harâms.

Sapphism, that is, women's looking at other women or touching them lustfully, is harâm like the looking or touching of nâ-mahram men. It is not permissible for women who fear Allâhu ta'âlâ to adorn themselves for the nâ-mahram, no matter who they are and whether they are men or women. As pederasty, i.e. looking at or touching boys lustfully, is harâm for men, likewise lesbianism is harâm for women, i.e. looking at or touching other women lustfully. To escape perdition in this world and the next, it is necessary to observe these subtleties well. Men and women being of opposite sexes, it is difficult for them to come together. But it is easy for a woman to approach another woman. For this reason, a woman should be prohibited more emphatically from looking at or touching another woman than from looking at a man.

[It is written in the Turkish book **Gayr-i tabî'î Aşklar** (Unnatural Lovers) published in 1343 (1925) by Doctor Fahreddîn Kerîm, that pederasty was common among the Romans and ancient Greeks.]

The fourth condition women were asked to fulfil is not to kill their children. At that time women, with fear of poverty, used to kill their daughters. This abominable act both means to mercilessly kill someone and is not to recognize the rights of children, both of which are grave sins. [So is abortion. It is written in the two hundred and seventy-sixth page of the fifth volume of **Radd ul-muhtâr**: "Abortion without a good excuse is harâm no matter for what reason. In case there is a good excuse wherein life of the mother or of another suckling is involved, it is permissible if the limbs have not been formed yet. Harmless medicines which can take effect within a few days are sold on prescription in drugstores, including those kinds that can be hypodermically or intramuscularly injected. It has been said that the limbs are formed after a hundred and twenty days." It is harâm to have or cause the abortion of a living foetus. To prevent the child's formation, it is permissible to take precautions in advance, for instance, to use condoms. Fear of being unable to sustain and feed the child because of poverty cannot be a valid reason for an abortion. Fear of being unable to supply the child with religious teaching or to raise it with an Islamic education because it is

prohibited by enemies of Islam can be a good excuse. As is written at the end of **Bostân-ul-'ârifîn**, to give birth to a child in comfort and ease, Ibn 'Abbâs prescribes: "The prayer, 'Bismillâhilledhî lâ ilâha illâ huw al-Halîm-ul-Kerîm. Subhâna Rabbil 'Arsh-il-'adhîm Alhamdu lillâhi Rabbil 'âlamîn,' then the last âyat of **Nâzi'ât Sûra** and the last âyat of **Ahkâf Sûra**, beginning with 'Ka-annahum', shall be written in Islamic letters on a dish or container, then water shall be added in it and, after the writing has dissolved, the mother shall drink it."

It is stated in the two hundred and forty-ninth (249) page of the fifth volume of Ibni 'Âbidîn, and also in the chapters dealing with disasters incurred by one's genitals: "It is permissible to castrate animals for slaughter in order to fatten them. It is harâm to sterilize other animals or human beings."

The fifth condition asked from women is not to slander or calumniate. This sin being common mostly among women, it has been made a condition for them. Slandering is a grave and atrocious sin. Furthermore, it contains lying, which is harâm in every religious cult. Moreover, it contains hurting a Believer, which is harâm, too. In addition to these, slandering causes fitna, chaos on the earth, which also is harâm.

The sixth condition is to obey every command of our Prophet 'sall-Allâhu 'alaihi wa sallam'. This condition means to carry out all the fard and sunnat actions and to avoid all prohibitions, and informs of the five essentials of Islam.

Namâz is one of the five essentials of Islam. We should perform namâz five times daily, willingly without feeling reluctance. We should willingly pay the zakât of our property to people nominated (by Islam). Fasting in the holy month of Ramadân causes forgiveness of a year's sins. We must enjoy fasting. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"The past sins of a person who performs hajj will be pardoned."** Visiting the Ka'ba-i muazzama and performing hajj should be deemed as a great earning. We should not neglect wara' and taqwâ. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Wara' is the mainmast of Islam."** We must not have alcoholic drinks. Everything intoxicant is harâm like wine. We must also avoid music, which is lawh and la'b, that is, something useless desired by the nafs and is harâm. A hadîth-i-sherîf states: **"Music causes fornication."** Backbiting Muslims, talking from behind a Muslim in order to slander him or passing one Muslim's word on to

another Muslim is a graver sin than music. [It is written in the book entitled **Bahjat-ul-fatâwâ** that backbiting a zimmî is also harâm.] These actions must be avoided. Also, it is harâm to make fun of a Muslim and hurt his heart, and it must be avoided.

We must not believe in ill omen or that it has any effect. While giving an explanation to the thirty-seventh âyat of **Sûrat at-Tawba** in the Qur'ân al-kerîm, the book entitled **Rûh-ul-bayân** says: "After Rasûlullah 'sall-Allâhu 'alaihi wa sallam' honored the earth with his blessed presence there were no longer inauspicious days ahead of Muslims." We must not admit that a disease will certainly be caught by a healthy man. It will be caught if Allâhu ta'âlâ decrees and will not be caught if He does not wish it to be caught. Our Prophet 'sall-Allâhu 'alaihi wa sallam' stated: **"Islam does not include ill omen or** (the thought) **that a disease will certainly infect a healthy man."** [Nevertheless, it is wâjib to keep away from dangerous things and doubtful places. We must take precautions not to catch a disease.] We must not believe fortunetellers or soothsayers. We must not ask them about unknown things. We must not think they know about the unknown. [It is written at the beginning of the book **Sharh-i 'aqâid**: "Man's knowing something is by means of his sense organs, by way of dependable information, or mentally. There are five sense organs. There are two kinds of dependable information: tawâtur and prophetical information. **Tawâtur** is a report unanimously given by all the dependable people of every century. There are two kinds of mental understanding. Knowing something spontaneously without thinking is called **bedîhî** (intuitive, self-evident). If it is known by thinking it is called **istidlâlî** (inferred). That everything is bigger than (any one of) its (component) parts is bedîhî. Information which is acquired by calculation is istidlâlî. Information which is acquired by the sense organs and mind together is **tejrubî** (experimental)." As is understood from all these, things that are not communicated by Islam, by calculations or by expriments are called **ghayb** (unknown). No one but Allâhu ta'âlâ and people informed by Him know the ghayb.]

We must not practise sorcery or have someone else practise it. It is harâm, the worst harâm, and it is closest to disbelief. We must be extra careful not to do the tiniest action which is close to sorcery. A hadîth-i-sherîf states: **"A Muslim cannot practise sorcery. His sorcery will take effect not before his îmân —may Allâhu ta'âlâ protect us— is gone."** Sorcery and îmân are sort of

opposite of each other; when sorcery is practised îmân is gone.

[Imâm-i Nawawî ‘rahmatullâhi ’alaih’ said: “If a statement or action causing disbelief takes place when practising sorcery, it is disbelief. If there is no such statement or action it is a grave sin.” Sorcery makes people ill. It causes discord and hatred. That is, it affects both the body and the soul. Sorcery affects women and children more. The effect of sorcery is not for certain. Like the effect of medicine, Allâhu ta’âlâ creates its effect if He wills. But if He does not will, He does not make it effective. A spell that is cast by disbelievers who have subjected themselves to hunger and other inconveniences and thus mortified their nafs to a state of unwillingness to commit harâm are effective. Therefore, priests in this group have been successful in removing spells, too. Today’s priests, being fond of worldly pleasures and their nafses being unbridled, cannot cast or remove spells.

He who says and believes that a sorcerer does whatever he likes by sorcery and that sorcery is certainly effective becomes a disbeliever. We must say that sorcery can take effect if Allâhu ta’âlâ has predestined it. If a spell-bound person recites after the morning and late afternoon prayers for seven days and hangs and carries on his neck the âyats and the prayers on the hundred and eighty-seventh page of the second volume of **Mawâhib-i ladunniyya**, and also the **Âyat-i-hirz**, which is written at the end of the Arabic book **Tes-hîl-ul-manâfi’**, he will recover health. We must say the **Âyat-al-kursî**, the **Ikhlâs** and the **Mu’awwizatayn** and breathe onto some water. Then the spell-bound person must have three gulps from it and perform a ghusl with the remainder. He will recover health. The book **Ibni ’Âbidîn** in the section dealing with divorce because of illness, the book **Zarkânî** on its pages number 7-104, and (a passage) in the translation of **Mawâhib-i ladunniyya** say as follows: “Pulverize seven green leaves of the tree named sidr between two stones. Mix it with water. Recite the **Âyat-al-kursî**, the **Ikhlâs** and the sûras (beginning with the phrase) **Qul-a’ûdhu**, then breathe onto that water. Drink three mouthfuls of it. Then, make a ghusl (have a bath) with that water,” Sidr is the name of a wild cherry called lotus. In the letter number 96 of the book entitled **Makâtîb-i-sherîfa**, it is said: “In order to attain what you need, perform two rak’ats of salât, and give its thawâb as a gift to the souls of those scholars in the line called Silsile-i ’aliyya, and then invoke Allâhu ta’âlâ to give what you need for the sake of them.”

Mawlânâ Muhammad ’Uthmân Sâhib ‘rahmatullâhi ta’âlâ ’alaih’ says at the end of the hundred and third page of his book entitled **Fawâid-i ’Uthmâniyya**: “For getting over the disasters caused by witchery and sorcery, say the Salawât-i-sherîfa three times, the **Fâtiha** seven times, the **Âyat-al-kursî** seven times, the **Kâfirûn** seven times, the **Ikhâs-i sherîf** seven times, the **Falaq** seven times and the **Nâs** seven times and breathe them on yourself and on the invalid. Then, saying them once more, breathe them on the room and bed of the spell-bound person, on all the house including the garden. Inshâallâhu ta’âlâ, he will be saved from the spell. [You must not get any payment for this.] This is good for all other illnesses, too. In order that a barakat will come upon the field, give the ’ushr (zakât) of the crops, then write the names of the As-hâb-i-kahf on four different pieces of paper and wrap them up separately and bury them separately at four different untrodden corners of the field. After the namâz of morning and night, if you mention the names of the **Silsila-i ’aliyya**, say the **Fâtiha-i sherîfa** and breathe it to their souls, any prayer which you do through them will be accepted; this has been experienced very often.” And it is written in its hundred and forty-eighth page and in **Rûh-ul-bayân**: “It will also protect and give barakat to carry a piece of paper containing the names of the As-hâb-i-kahf or to keep it in the home.” Domitianus, or Docianus, one of the Roman Emperors, was a wicked, unjust idolater. He declared himself to be a god and was killed in 95. While he was in Ephesus (Tarsus), seven young men who would not renounce ’Îsâ’s ‘’alaihissalam’ religion took refuge in a cave 15 km north-west of the town. They slept in it continuously for three hundred years. During the time of the Emperor Theodus, they woke and talked with Arius’s disciples. They slept again. Theodus defeated idolatry, spread Nasrâniyyat and went to the cave and talked with the As-hâb-i-kahf and attained their benedictions. He built a place for praying in front of the cave and passed away in 395. Ma’mûn, Khârûn Rashîd’s son and the seventh Abbasid caliph, rests in his grave in Tarsus. The names of the As-hâb-i-kahf were Yamlîhâ, Maksalînâ, Mislînâ, Marnûsh, Dabarnûsh, Shâzanûsh, Kafashtatayyûsh, and their dog Qitmîr.

Evil eye is true. That is, illness caused by evil eye is true. When some people look at something and like it, the rays coming out from their eyes are harmful and cause damage to everything whether it is living or lifeless. This has many examples. Perhaps some day science will be able to explore these rays and their

effects. When a person sees something he likes, he should say **"Mâshâ-Allah"** before expressing his admiration so that his looks should not give harm. Saying "Mâshâ-Allah" will avert the evil eye. It is written in **Fatâwâ-i hindiyya** that to cure a child who has been harmed by evil eye or who has been frightened, it is permissible to burn straws and fumigate him by turning them around him or to pour melted **wax** (or lead) into cold water over his head. In **Mawâhib** and **Madârij**, 'Abdullah bin Wahab Qurayshî, a Mâlikî savant who died in 197 (813), says: "According to Imâm-i Mâlik, it is makrûh to do ruqya with iron, with salt, by knotting two pieces of thread or with the seal of Suleymân."

Ruqya means to say prayers and breathe on something or to carry on oneself. Doing ruqya with âyat-i-kerîmas and with prayers coming down from Rasûlullah is called **ta'wîz**. Ta'wîz is permissible and gives use to the person who believes and trusts. As written in **Halabî** and in **Durr ul-mukhtâr**, at the end of the chapter about tahârat (cleanliness) [p. 119], after wrapping up the amulet containing ta'wîz with such waterproof things as tarpaulin and nylon, it is permissible for a junub to bear it or to go to the restroom with it on them. It is called **afsûn** (incantation) to say a ruqya whose meaning is not known or which causes disbelief. Carrying this or other things called nazarlık (anything worn in order to avert the evil eye) on oneself is called **temîma**. Ruqyas made in order to cause affection and love are called **tiwala**. A hadîth-i-sherîf, which exists in the two hundred and thirty-second and the two hundred and seventy-fifth pages of the fifth volume of **Radd ul-muhtâr** and which is also written in the books entitled **Mawâhib** and **Madârij**, states: **"Temîma and tiwala are shirk."** At the same place Ibni 'Âbidîn informs that it is permissible to put bones or animal skulls in a field to avert the evil eye. A person who looks at the field will first see these things and then the field. Hence, it is understood that carrying such things as blue beads and others with this intention is not **temîma**; so it is permissible. It is written in the Persian book entitled **Madârij-un-nubuwwa** and in the hundred and seventy-ninth page of the second volume of **Mawâhib-i ladunniyya** that for curing a person harmed by evil eye it is certainly helpful to recite the **Âyat-al-kursî**, the **Fâtiha**, the **Mu'awwiza-tayn** and the end of **Nûn Sûra**. It is also useful to recite the prayers written in these two books and in page 200 of the book entitled **Tes-hîl-ul-manâfi'**. The most valuable and the most useful prayer is the **Fâtiha Sûra**. It is written in the last page of **Tafsîr-i Mazharî**: "A hadîth-i-sherîf written in Ibni Mâja and

reported by Hadrat 'Alî states: **'The best medicine is the Qur'ân al-kerîm.'** If it is recited and breathed on the ill person, he will feel better." If his death time has not come yet, he will recover health. If it is his death time, it will become easy for him to surrender his soul. For ridding sorrow, anxiety and annoyance, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' used to say this prayer: **"Lâ ilâha illallâhul-'adhîm-ul-halîm lâ ilâha illallâhu Rabb-ul-'Arsh-il-'adhîm lâ ilâha illallâhu Rabb-us-samâwâti wa Rabb-ul-Ardi Rabb-ul-'Arsh-il-kerîm."** It has been communicated by Anas bin Mâlik that it is good for neuralgia and for all other illnesses to say this prayer: **"Bismillâhirrahmânir-rahîm wa lâ-hawla wa lâ-quwwata illâ billâhil 'aliyyil 'adhîm."** Prayers of a person who commits harâm and whose heart is unaware will not be accepted. In the Mâid Sûra we are commanded to hold on to the means that will cause Allâhu ta'âlâ's creating. It is farz, (i.e. an open commandment of Allâhu ta'âlâ,) to hold on to means with definite effects. For instance, we have been commanded to obey Islam and to invoke Allâhu ta'âlâ so that we should attain Allâhu ta'âlâ's grace and love. Because other means and their effects have not been clearly stated, it has been an act of sunnat to obey them. It has been an act of sunnat, (for instance,) to expect a salutary effect from the Prophets' and the Awliyâ's souls and to utilize them as means for getting over pestilences and disasters. Wahhâbîs have been denying the âyat-i-kerîma by stigmatizing this act of sunnat as an act of polytheism and disbelief. That souls are wasîla (intermediaries, means) is explained clearly and in detail in the book entitled **Advice for the Muslim**, in a discourse beginning with the first paragraph of the hundred and seventieth page of its twenty-second edition. When these prayers are recited by a person who does not have the belief of the Ahl as-sunnat, they will not be useful. Allâhu ta'âlâ creates everything through a means. A person who wants to attain something should hold on to its means. Praying, giving alms, and taking medicine are things created by Allâhu ta'âlâ as means for His born slaves to use so that He will give them health or restore them to health. An âyat-i-kerîma or a prayer is written in a pot. Or it is written on a piece of paper, which is then put into the pot. Then the pot is filled with some water. When the writing is washed off and mixed with the water in the pot, you drink some of it daily. Another way is to make an amulet of the paper and carry it on you. Another way is to read it and breathe it on your both palms. Then you rub your palms gently on your body. It is written as follows in the last page

of the book of **Tafsîr** entitled **Tibyân**: "Our blessed mother 'Âisha related: Whenever Rasûlullah had a sore limb he would recite the two sûras beginning with 'Qul a'ûdhudhu...', breathe onto his blessed palm, and rub his blessed hand gently on the sore limb." Prayers or medicines will not lengthen one's lifetime. Nor will they save someone whose time of death has come. Since such things as lifetime and time of death are unknown to us, we should pray and use medicine. A person whose time of death has not come yet will regain his health and strength. We should expect the healing not from the medicine, but from Allâhu ta'âlâ. Muhammad Ma'thûm 'rahmatullâhi alaih' states in his **Maktûbât**: "It has been stated (by savants) that to attain your wish you should take permission and read the âyat-i-kerîma or the prayer (prescribed)." The person who gives the permission will have deputed you (by giving permission). A well-known savant's or Walî's having written that you "should read" in his book shows (that he has given) permission. If you imagine (yourself) the owner of the permission as you read (the âyat-i-kerîma or the prayer), it will be as useful and as effective as if it were read by that exalted person. It is a grave sin to read the (âyat from the) Qur'ân al-kerîm or the prayer in return for money, that is, to charge for it beforehand. It is forbidden to ask for a wage and the money taken will be harâm, nor will the person concerned benefit from what has been read. Payment not demanded beforehand but offered afterwards is a gift. And a gift, in its turn, is permissible and can therefore be taken. It is stated in the thirty-seventh [37] page of **Fatâwâ-i-fiqhiyya**: "It is permissible to write one or two âyats from the Qur'ân al-kerîm in a letter sent to disbelievers. No more than that should be written. And the (permission for) one or two âyats is intended for admonishing them and (will serve) as documentation (for your having admonished them). Even if a disbeliever believes in the use of an amulet, it is not permissible to give him an amulet containing an âyat-i-kerîma or blessed names. It is harâm. It is not permissible even if the letters are written separately. No matter whether an amulet is written by a Muslim or by a disbeliever, using it requires knowing that it does not contain any writing meaning disbelief or harâm." It is stated in **Mawâhib-i-ladunniyya**, "Ruqya is permissible when it meets three conditions. It must contain an âyat-i-kerîma or Names of Allâhu ta'âlâ. It must be written in the Arabic language or in an intelligible language. It must be believed that ruqya is like medicine, that it will be effective if Allâhu ta'âlâ wills, and that

Allâhu ta'âlâ alone gives it the effect. The following ta'wîz, taught by our Master, the Prophet, should be said and breathed on a person harmed by evil eye: **'A'ûdhu bi-kalimâtillâh-it-tâmmati min sherri kulli shaytânin wa hâmmatin wa min sherri kulli 'aynin lâmmatin.'** If this ta'wîz is said and breathed on oneself and on one's household daily, three times in the morning and three times in the afternoon, it will protect them against evil eye, against the harms of shaytâns and beasts." When it is uttered on one person (other than yourself), you say **u'îdhuka** instead of a'ûdhu. When it is uttered on two people, **u'îdhu-kumâ** is said, and when the people are more than two you say **u'îdhu kum** (instead of the first word — a'ûdhu — in the ta'wîz).]

In short, we must do our best to carry out whatever the Mukhbir-i sâdiq (he who has always told the truth, the Prophet) communicated and whatever the savants of Ahl as-sunnat wrote in Islamic books. We must know that doing the opposite is a lethal poison and will cause endless death. That is, it will cause eternal and various torments.

The women who were in the presence of Rasûlullah 'sall-Allâhu 'alaihi wa sallam' accepted all these and took an oath only by words. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' pronounced invocations for them and begged for Allâhu ta'âlâ's pardon on their behalf. It must be hoped completely that these prayers have been accepted and so all of them will be forgiven. Hadrat Hind 'radiy-Allâhu 'anh, who was Abû Sufyân's wife and Hadrat Mu'awiyya's 'radiy-Allâhu 'anhumâ' mother, was among them and acted as their spokeswoman. She spoke on behalf of them. On account of her oath and her attaining that prayer of istighfâr, it is greatly hoped that she won her next world.

If any Muslim woman accepts these conditions and follows them, she will be included to this solemn promise and will get her share from this prayer. Allâhu ta'âlâ declares in the hundred and forty-seventh âyat of **Nisâ Sûra: "If you have îmân and offer your gratitude for the blessings of Allâhu ta'âlâ, why should Allah torment you?"** That is, "He shall not torment you." To offer gratitude to Allâhu ta'âlâ means to admit and practise Islam's commandments. [This fact can be read about in the seventeenth letter (of the third volume of **Maktûbât**), whose English version occupies the forty-sixth chapter of the first fascicle of **Endless Bliss**.] To be saved from Hell there is no other way than obeying the owner of the religion 'sall-Allâhu 'alaihi wa sallam' in belief

and in deeds. The purpose in looking for a master is to learn Islam, and to attain facility in belief and in following Islam by observing him. You could not expect to do and eat whatever you like and then escape torment by merely clinging to the master's arm. Such a supposition is to be fed on sheer illusions. On the Day of Rising, no one will intercede for anyone without being allowed to do so. And he who is allowed will intercede for the one whom he likes. To attain his sympathy it is necessary to obey the Sharî'at. After all, faults that will be forgiven are only those which have been committed out of human weaknesses.

Question: Is it possible that a faulty, sinful person will be liked?

Answer: If Allâhu ta'âlâ wills to forgive him and places the means to forgive him, he will for sure be among those who are liked, although outwardly he seems to have a lot of sins. May Allâhu ta'âlâ include us all among those slaves of His whom He likes! Âmîn.

AN IMPORTANT NOTE: **Magic spells** (sihr) are illnesses wrought by genies on human beings. Muslim genies will do no harm to human beings. Genies show themselves in any guise. Genies who are disbelievers can disguise themselves as pious (sâlih) Muslims as well. Like human disbelievers, when they do something good, they may cause disbelief and wrongdoing as well. When they make friends with a man, they perform a magic spell on a person shown by that man and make that person ill. Getting over that illness requires killing that genie (which causes the illness) or somehow repelling it. The two most poferful medicines effective against the harms of genies are the prayers called **Kalima-i-tamjîd** and **Istighfâr**. The Kalima-i-tamjîd is to say, "**Lâ hawla wa lâ quwwata il-lâ bi-l-lâh-il 'aliy-y-il 'adhîm**." Imâm Rabbânî 'quddisa sirruh' informs in the hundred and seventy-fourth letter (of the first volume of his blessed book entitled **Maktûbât**) that saying this prayer will repel genies and the person who says it will get over the illness (caused by genies); and that the prayer termed 'istighfâr' is an all-healing medicine is stated in hadîth-i-sherîfs. (Please see the final part of the forty-sixth chapter of the first fascicle of **Endless Bliss** for the prayer termed 'istighfâr'.)

60 — SACRED NIGHTS

Sacred nights are esteemed by Islam. Having great mercy upon His slaves, Allâhu ta'âlâ has made some nights valuable and has declared that He will accept the prayers and istighfârs done on these nights. He has made these nights opportunities for His slaves to worship much, to pray and invoke for forgiveness. A sacred night is named after the day following it. It is the duration of time from the early afternoon prayer of the preceding daytime till the dawn following the night. Only, the night of 'Arafa and the three nights of Qurbân are not so. These four nights follow the daytime after which they are named. We must benefit from these nights, perform our omitted prayers of namâz, read the Qur'ân al-kerîm, say prayers and istighfâr, give alms, please Muslims and send the thawâb to the souls of the dead, too. We must respect these nights. To respect them means not to commit sins during them.

It is written in the hundred and seventy-second page of the book entitled **Riyâd-un-nâsikhîn**: "Imâm-i Nawawî says in his book **Edhkâr**: 'To utilize one-twelfth of the night [about one hour] means to utilize the whole night. This is the case for summer and winter nights alike.' [Ibni 'Âbidîn gives detailed information on this subject, in the four hundred and sixty-first page of the first volume and in the two hundred and eighty-ninth page of the third volume.] It is written in **Haqâyiq-i manzûma**: 'In books of Fiqh, an hour means an amount of time.' Imâm-i Nawawî is a mujtahid in the Shâfi'î Madhhab. It is good also for those who are Hanafî to benefit from the nights in this manner."

MUSLIMS HAVE TEN SACRED NIGHTS

1 — QADR NIGHT is a night in the blessed month of Ramadân. Imâm-i Shâfi'î noted that it was most probably the seventeenth night, while Imâm-i a'zam Abû Hanîfa said that the most probable night was the twenty-seventh. We have been told to look for it between the twentieth and the thirtieth nights. It is the most valuable night praised in the Qur'ân al-kerîm. It was during that night that the revelation of the Qur'ân al-kerîm had its inception.

2 — 'ARAFA NIGHT is the night between the 'Arafa day and the first day of the 'Iyd of Qurbân. It is the night between the ninth and the tenth days of the month of Dhu'l-hijja.

3 — NIGHT OF 'IYD OF FITR is the night between the last day of the blessed month of Ramadân and the first day of the 'Iyd.

4 — NIGHTS OF QURBÂN are the nights following the first, second, and third days of the 'Iyd of Qurbân. These three days are called **Eyyâm-i nahr**.

5 — MAWLID NIGTH is the night between the eleventh and twelfth days of the month of Rabî'ulawwal. It is the birth night of Hadrat Muhammad Mustafa ''alaihissalâm', who was sent as the Prophet for people all over the world and who is the last and the highest of all Prophets. After Qadr Night, it is the most valuable night. That night, people who become happy because he was born will be forgiven. That night, it brings much thawâb to read, listen to and learn about the wonders and miracles that were seen when Rasûlullah 'sall-Allâhu 'alaihi wa sallam' was born. He himself would tell about them, too. That night, the Sahâba 'radiy-Allâhu 'anhum' would meet together at some place and converse with one another. [Please see the fifty-sixth chapter of the first fascicle, and also the medial part of the thirty-fourth chapter of the second fascicle, of **Endless Bliss**.]

6 — BARÂT NIGHT is the fifteenth night of the month of Sha'bân. That is, it is the night between its fourteenth and fifteenth days. In the eternal past, before creating anything, Allâhu ta'âlâ predestined, decreed all things. Of these, He informs His angels about everything that will happen during one year on this night. On this night the Qur'ân al-kerîm descended on to the Lawhilmahfûz. Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would worship and pray very much during this night.

7 — MI'RÂJ NIGHT is the twenty-seventh night of the month of Rajab. Mi'râj means ladder. It is the night on which Rasûlullah was made to ascend to heavens and was taken to unknown places.

The inhabitants of Mekka would not have îmân. They had been persecuting Muslims very much. They had gone too far and had already begun tormenting Muslims. Rasûlullah was very sorry. It was one year before the Hegira, and he was fifty-two years old. Taking Zayd bin Hârisa with him, he went to Tâif. He preached to the inhabitants of Tâif for one month. None would have îmân. They mocked him and tormented him, hooted and jeered at him. The children pelted him with stones. Hopeless, wearied, he was on his way back, his blessed legs wounded.

Meanwhile, Zayd's head had blood all over. During a very hot hour, they sat by the roadside, exhausted. The owners of a vineyard that happened to be there, two rich brothers named Utba and Shayba, who were sons of Rabî'a sent their servant Addâs with a bunch of grapes for each.

Before eating the grapes Rasûlullah 'sall-Allâhu 'alaihi wa sallam' said the Basmala. Addâs, a Christian, was surprised to hear this. "I have been here for many years. I have never heard anybody say such a word. What kind of a word is that?" he said.

Rasûlullah asked, "Where are you from?"

Addâs: "I am from Ninawa."

Rasûlullah: "I see you are from the same place as Hadrat Yûnus ''alaihissalâm'."

Addâs: "How do you know Yûnus? No one hereabouts knows him."

Rasûlullah: "He is my brother. He was a Prophet like me."

Addâs: "The owner of this beautiful face and these sweet words cannot be a liar. I now believe that you are Allah's Messenger." So he became a Muslim and added, "Yâ Rasûlallah (O, you, Messenger of Allah). I have been serving these cruel people for many years. They have been depriving people of their rights. They have been cheating others. They have no goodness. They will commit any baseness to get what is worldly and to fulfill their sensuous desires. I hate them. I want to go with you, get honoured with your service, to be the target of the irreverence which the ignorant and the idiots will commit against you and to sacrifice myself to protect your blessed body."

Rasûlullah smiled: "Stay with your masters for the time being! After a short while, you will hear of my name far and near. Come to me then," he stated. Resting for a while, they wiped off the remaining blood that was still on them and walked towards Mekka. It was already dark when they arrived in the city. The few months he spent in Mekka were troublesome. The enemy was everywhere. There was not a place to go. At last he went to the district of Abû Tâlib, where the house of Umm-i Hânî, his uncle's daughter, was. Umm-i Hânî had not become a Muslim yet. "Who is there?" she said.

Rasûlullah said: "It is me, Muhammad 'sall-Allâhu 'alaihi wa sallam', your uncle's son. I have come here as a guest, if you will accept me."

Umm-i Hânî ‘radiy-Allâhu ta’âlâ ’anh’: “I will gladly sacrifice my life for such a true, trustworthy, honourable and noble guest as you are. But if you had said in advance that you would honour us, I would have prepared something. I have no food to give you now.”

Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’: “I want nothing to eat and drink. I care for none. A place will suffice where I can worship and entreat my Allah.”

Umm-i Hânî received Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’, gave him a mat, a bowl and an ewer. It was considered as the most honourable duty among the Arabs to do kindness to a visitor and to protect him against an enemy. Any harm given to a guest in a home would be a grave shame for the host. Umm-i Hânî thought, “He has a lot of enemies in Mekka. There are even people who want to kill him. I will be on the watch for him till morning in order to protect my honour.” Taking her father’s sword, she began to walk around the house.

Rasûlullah ‘sall-Allâhu ta’âlâ ’alaihi wa sallam’ was hurt very much during the day. Performing an ablution, he began to entreat his Allah, ask for forgiveness and pray so that people would have îmân thereby and attain happiness. Being very tired, hungry and aggrieved, he lay down on the mat and soon fell asleep.

At that moment, Allâhu ta’âlâ commanded to Hadrat Jabrâil ‘’alaihissalâm’:

“I have afflicted My Beloved Prophet so much. I have hurt his blessed body, his tender heart so much. But he still entreats Me. He does not think of anything besides Me. Go! Bring Me My Beloved! Show him My Paradise and Hell. Let him see the blessings I have prepared for him and for (My other) creatures who love him. Let him see the torment I have prepared for those who deny him, who hurt him with their words, writings and actions. I will console him. I will cure the wounds of his tender heart.” Within a moment Jabrâil ‘’alaihissalâm’ was with Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’. He found him sound asleep. The Best of Mankind looked too adorable for the Archangel to wake him up. He was in a man’s figure. He kissed the sole of his blessed foot, thereby waking up the Messenger or Allah. At once he recognized Jabrâil ‘’alaihissalâm’ and, fearing that Allâhu ta’âlâ might have been offended with him, he said, **“O my Brother, Jabrâil! Why are you here at such an unusual time?**

Have I done something wrong, have I offended my Rabb (Allâhu ta'âlâ)**? Have you brought bitter news for me?"**

Jabrâil ''alaihissalâm' said, "O You, the Highest of all creatures! O You, the Beloved of the Creator! O You, the Master of Prophets! O You, the Honourable Prophet, the source of goodness and superiorities! Your Rabb sends His salâm to you. He bestows upon you the blessing which He has given to no other Prophet, to no creature. He invites you to Himself. Please get up. Let us go." They went to the **Kâ'ba**, where someone came to them, cleaved open his chest, took out his heart and washed it with the water of Zemzem. Then he put it back in its place. Then, riding on a white animal named Burâq brought from Paradise, they went to the Masjid-i Aqsâ in Jerusalem in a moment. Making a hole in the rock with his finger, Jabrâil ''alaihissalâm' tied Burâq there. The souls of some past Prophets, in their own figures, were present there. He offered Hadrat Adam, Hadrat Nûh (Noah) and Hadrat Ibrâhîm, respectively, to conduct the namâz as the imâm so that they would perform it in jamâ'at. Asking to be excused and saying that they were defective, they all declined it. Hadrat Jabrâil suggested the Habîbullah. "When you are present, no one else can be the imâm," he said. After the namâz, they went out of the masjid and by some unknown ascent passed the seven layers of heavens in one moment. At each heaven he saw a great Prophet. Jabrâil ''alaihissalâm' remained in Sidra, saying, "If I go as farther as a hair's breadth I will burn and perish." Sidrat-ul-muntahâ is a tree in the sixth heaven. After seeing Paradise, Hell, and innumerable other things, Rasûlullah 'sall-Allâhu 'alaihi wa sallam', on a carpet of Paradise named Rafraf, passed the Kursî, the 'Arsh, the world of souls, and reached the heights decreed by Allâhu ta'âlâ in an unknown, incomprehensible and unexampled manner. Without place, time, direction and manner, he saw Allâhu ta'âlâ. Without eyes, ears, means and place, he spoke with Allâhu ta'âlâ. Attaining blessings that could be known or comprehended by no creature, he came back to Jerusalem and thence to Umm-i Hânî's house in the blessed city of Mekka. The place where he had lain down had not become cold yet, nor had the motion of the water in the bowl come to a standstill. Umm-i Hânî 'radiy-Allâhu ta'âlâ 'anh', who had been walking about outside, had dozed off, unaware of all the events. On his way from Jerusalem to Mekka he met a caravan of Quraish. A camel in the caravan was frightened and fell down.

The next morning he went to the Kâ'ba and related his Mi'râj. Hearing this, the disbelievers scoffed at him. "Muhammad's gone crazy for good," they said. And the ones who had been thinking of becoming Muslims gave up. Some of them, amused, went to Abû Bakr's house. They knew he was a clever, experienced and calculating merchant. As soon as he came to the door, they asked him:

"O Abâ Bakr 'radiy-Allâhu ta'âlâ 'anh'! You went to Jerusalem many times. You must know well. How long does it take to go from Mekka to Jerusalem?"

Hadrat Abû Bakr 'radiy-Allâhu ta'âlâ 'anh' said: "I know well that it takes more than a month."

The disbelievers were pleased with this reply and said: "So will a wise and experienced man say." Laughing, mocking, being happy because Abû Bakr 'radiy-Allâhu ta'âlâ 'anh' was of the same opinion as they were, they said:

"Your master says that he went to and came back from Jerusalem in a night. He is completely mad now," and showed their sympathy, reverence and trust for Abû Bakr.

Upon hearing the blessed name of Rasûlullah, Abû Bakr 'radiy-Allâhu 'anh' said: "If he says so I believe him. He for sure went and came back in a moment," and went back in. The disbelievers were all stupefied. Hanging their heads, they walked away, saying: "How amazing! What a strong sorcerer Muhammad is! He bewitched Abû Bakr."

Clothing himself immediately, Abû Bakr 'radiy-Allâhu 'anh' went to Rasûlullah. In the big crowd he said aloud, "O Rasûlallah! I congratulate you, your blessed Mi'râj! Infinite gratitude be to Allâhu ta'âlâ because He has honoured us with being the servants of such an exalted Prophet as you are. He has blessed us with seeing your shining face, with hearing your sweet words that please hearts and attract souls. O Rasûlallah 'sall-Allâhu ta'âlâ 'alaihi wa sallam'! Every word you say is true. I believe you. I am ready to sacrifice my life for you!" These words of Abû Bakr's bewildered the disbelievers. Being at a loss as to what to say, they dispersed. This strengthened the hearts of a few people with weak îmân who had been doubting. That day Rasûlullah 'sall-Allâhu 'alaihi wa sallam' called Abû Bakr "Siddîq." Being given this name, he was promoted to a higher grade.

All this exasperated the unbelievers. They could not bear the Believers' firm îmân, their believing right away whatever he said, their gathering around him and protecting him. In order to rout and disgrace Rasûlullah 'sall-Allâhu ta'âlâ 'alaihi wa sallam', they attempted to test him.

"O Muhammad ''alaihissalâm'! You claim to have gone to Jerusalem. Tell us now! How many doors and how many windows does the masjid have?" were some of their questions. As the Prophet answered each, Hadrat Abû Bakr said, "Right, O Rasûlallah! It is true, O Rasûlallah!" But in actual fact, out of his embarrassment, Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would not even look at a person in the face. Afterwards, he stated: "I had not looked around in the Masjid-i aqsâ. I had not seen what they asked about. At that moment Jabrâil ''alaihissalâm' brought Masjid-i aqsâ before my eyes. [Like watching television], I saw, counted, and answered their questions at once." He said that he had seen travellers riding camels on his way and that he hoped, inshâallah, that they would arrive on Wednesday. On Wednesday, just before sunset, the caravan arrived in Mekka. They said that something had happened like the blowing of the wind and that a camel had fallen down. This situation strengthened the Believers' îmân but aggravated the unbelievers' enmity. The book entitled **Rûh-ul-bayân**, quoting from the book entitled **Tafsîr-i Husaynî**, and the book entitled **Bahr**, in the section dealing with *imâmat,* say: "A person who does not believe that Rasûlullah was taken from the city of Mekka to Jerusalem [to Beyt-ul muqaddes] will be a disbeliever. One who does not believe that he was taken to the heavens and to unknown places will be dâl and mubtadi'. " That is, he will be a heretic.

8 — RAJAB MONTH AND NIGHT OF RAGHÂIB: First Friday night of the month of Rajab is called **Night of Raghâib**. Every night of Rajab is already valuable. Every Friday night is valuable, too. When these two valuable nights come together, they become all the more valuable. The value of the night of Raghâib is stated in various hadîth-i-sherîfs.

Rajab had been valuable since the time of Hadrat Adam. It had been a sin to war in this month. The month had been respected by all ummats. Rajab means majestic, great, honoured, valuable. It is written in the Persian book entitled **Anîsulwâ'izîn**: "During the time of Hadrat 'Îsâ, a youngster fell in love with a lovely girl. He was mad with desire to have her. A long time later

he managed to get a date. One night they came together in her room and undressed themselves. The youngster was so happy. Right then he saw the new moon through the window. “What month is this?” he asked. When the girl said, “Rajab,” he suddenly pulled himself together and dressed himself. The girl, astonished, asked what was the matter with him. The youngster answered, “I have heard from my parents that we must not sin in the month of Rajab but must respect this month.” Asking for an excuse, he went home. Allâhu ta’âlâ sent wahy to ’Îsâ ‘’alaihissalâm’ and informed him with what had happened, commanding him, “Visit this youngster and extend My salâm to him.” Being pleased with the fact that a great Prophet had been sent to him owing to the reverence he had paid to Rajab, the youngster accepted îmân and became a good Believer. On account of Rajab, he attained the honour of îmân.”

9 — MUHARRAM NIGHT: The first night of the month of Muharram is the Muslims’ new year’s night. Muharram is the first month of the Islamic year. The first day of Muharram is the first day of the Muslims’ new year, that is, of the Hijrî year (A.H.). Disbelievers celebrate Christmas on the first night of January, which is their new year’s day. They commit the acts of disbelief commanded by the Christian religion. They worship on that night. And Muslims, too, on their new year’s night and day, congratulate one another by shaking hands (in a manner termed musâfaha),[1] by exchanging letters (or by calling one another). They visit one another, give presents to one another. They celebrate the New Year with magazines and newspapers. They send their prayers so that the New Year will be beneficial and prosperous for them and for all Muslims. They visit their parents and scholars at their homes and get their benedictions. On that day, they wear new clothes as if it were a day of ’Iyd. They give alms to the poor.

10 — ’ASHÛRA NIGHT: The tenth night of Muharram. Muharram is one of the four months esteemed in the Qur’ân. ’Ashûra is the most valuable night of the month. Allâhu ta’âlâ has accepted many prayers on the ’Ashûra Day. Acceptance of Hadrat Adam’s repentance; Hadrat Nûh’s (Noah’s) ship’s being rescued from the Flood, Hadrat Yûnus’ getting out of the fish’s

---

[1] Please see the sixty-second chapter for ‘musâfaha’.

stomach; Hadrat Ibrâhîm's not burning in Nimrod's fire; Hadrat Idrîs' being made to ascend to heavens; Hadrat Ya'qûb's finding his son Yûsuf and healing of the cataract on his eyes; Hadrat Yûsuf's getting out of the well; Hadrat Ayyûb's recovering health; Hadrat Mûsâ's (Moses) passing over the Nile and Pharaoh's being drowned; Hadrat Îsâ's birth and his escaping from being killed by Jews and his ascent to heaven alive; all these happened on the 'Ashûra Day. It is not an act of worship for Muslims to cook (the sweet desert called) 'ashûra on the tenth of Muharram because Hadrat Nûh (Noah) cooked a sweet called 'ashûra on board the ship. Hadrat Muhammad ''alaihis-salâm' and the Sahâba 'radiy-Allâhu 'anhum ajma'în' did not do so. It is a bid'at, a sin to think that it is an act of worship to cook 'ashûra on that day. It is worship to do what Hadrat Muhammad did and commanded. It will not bring thawâb to do things that are not written in Islamic books or taught by Islamic savants. It is sinful. It is sunnat, and worship, to prepare any sweet or to give feasts to acquaintances and alms to the poor on that day. Ibni 'Âbidîn writes on the two hundred and seventy-sixth page of the fifth volume: "It is an act of sunnat to put kohl on the eyelashes. But it is harâm to do this only on 'Ashûra Day."

It is bid'at to mourn and lament because Hadrat Husain 'radiy-Allâhu 'anh' was martyred on that day. It is sinful. Mourning on 'Ashûra Day is a custom of the Shi'îs. They mourn for Hadrat Husain. Because Hadrat Husayn was Hadrat 'Alî's son, they praise him adoringly. But we the Ahl as-sunnat love him very much because he was Rasûlullah's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' grandson. There is no mourning in Islam. Muslims do not mourn only on 'Ashûra Day. But they always become sad whenever they remember the tragedy of Kerbelâ. They grieve deeply. They weep bitterly. If there were mourning in Islam, we would have done it not on the 'Ashûra Day but on the day when Rasûlullah's blessed feet bled all over in Tâif, or when his blessed tooth was broken and his blessed face bled at Uhûd, or when he passed away.

Of the ten nights mentioned above, the fifth, sixth, seventh and eighth nights are called **Qandil** nights.

Besides the ten nights mentioned above, the other nights of 'Iyd of Fitr, first ten nights of the month of Dhu'l-hijja, first ten nights of Muharram, every Friday night and every Monday night are sacred. Hadrat Shernblâlî writes the virtues of the nights in

detail in his book entitled **Imdâd-ul-fattâh**.

The following hadîth-i-sherîfs are written in various books:

1 — The gates of Rahmat are opened on four nights. Prayers or istighfârs done on these nights will not be refused. The first nights of the 'Iyd of Fitr and Qurbân, the fifteenth night of Sha'bân [Barât] **and 'Arafa Night.** [Qadr Night having been mentioned in many hadîth-i-sherîfs, it must have been deemed unnecessary to mention it here.]

2 — Among acts of worship, Allâhu ta'âlâ likes better the ones done within the first ten days of Dhu'l-hijja. A day's fast during these days will be given the thawâb of a year's [supererogatory] **fast. The namâz performed during their nights is like the namâz performed on Qadr Night. Perform very much tasbîh, tahlîl and takbîr on these days!**

3 — If a Muslim fasts on Tarwiya Day and does not say anything sinful, Allâhu ta'âlâ will put him into Paradise certainly. [Tarwiya is the eighth of Dhu'l-hijja, previous to the 'Arafa Day].

4 — Respect the 'Arafa Day! For, the 'Arafa is a day esteemed by Allâhu ta'âlâ.

5 — Those who worship on the 'Arafa Night will be set free from Hell.

6 — Two years' sins of Muslims who fast on the 'Arafa Day will be forgiven. The past one year's sins and the next one year's sins. ['Arafa is the ninth day of Dhu'l-hijja, other days are not called 'Arafa.]

7 — He who says the Ikhlâs a thousand times on the 'Arafa Day will be forgiven all his sins and his every prayer will be accepted. He must say all of them with the Basmala.

8 — Rajab is the month of Allâhu ta'âlâ. He who shows honour to the month of Rajab and who respects it will be blessed by Allâhu ta'âlâ in this world and the next.

As is written in the Arabic book entitled **Futûhulghayb** by Hadrat 'Abdulqâdir-i Geylânî 'rahmatullâhi 'alaih' and in the two hundred and seventy-fourth page of its Persian commentary by 'Abdulhaqq Dahlawî, Hadrat 'Alî 'radiy-Allâhu 'anh' quotes the following hadîth-i-sherîf:

Rasûlullah 'sall-Allâhu 'alaihi wa sallam' stated, **"If a person has not performed his fard namâz, his performing nâfila namâz is like** [the case of] **a pregnant woman who has completed pregnancy. On the day when she is about to give birth to the child,**

she has a miscarriage. Since her child has perished, the woman cannot be said to be pregnant. Nor can she be called a mother. So is this person. Unless he makes his prayers of fard namâz, Allâhu ta'âlâ will not accept his supererogatory prayers." 'Abdulhaqq Dahlawî 'rahmatullâhi 'alaih', a great savant, an expert of hadîth-i-sherîfs, says: "This hadîth-i-sherîf informs that those who perform the sunnat and nâfila prayers instead of performing their omitted prayers of fard namâz are wasting time. For, any prayer which is not fard or wâjib is called nâfila. Those nâfila prayers performed together with the ones that are fard are called muakkad sunnat namâz. Those that are not prescribed to be performed together with the fard ones are called **zawâid sunnat**.

9 — He who embellishes [respects] **the first Friday night of Rajab will not be tormented by Allâhu ta'âlâ in his grave. Allâhu ta'âlâ will accept his prayers. Only, there are seven people whom He will not forgive and whose prayers He will not accept: he who takes and gives interest; he who abhors Muslims; the child who torments and disobeys his parents; the woman who disobeys her husband although he is a Muslim and obeys Islam; he who sings and plays music as a profession; he who commits homosexuality or fornication; he who does not perform namâz five times a day.** Unless they give up and repent for these sins and ask for Allâhu ta'âlâ's forgiveness, their prayers will not be accepted. Any command incompatible with Islam must not be obeyed or done whether it is given by one's parents, by a woman's husband or by anybody else. But it is still necessary to speak mildly to one's parents and not to hurt them. If one's parents are disbelievers one must bring them back from a church or tavern, even by carrying them on one's back if necessary. But one does not have to take them to such places.

Ibni 'Âbidîn writes on the two hundred and sixty-ninth page of the fifth volume, "It is tahrîmî makrûh to call one's parents, and also for a wife to call her husband, by their names, and is a grave sin. One must call them by going near them and by using words of reverence and respect. One must not call them loudly from a distance."

10 — Jabrâil ''alaihissalâm' **came to me and said: "Get up, perform namâz and pray! Tonight is the fifteenth night of Sha'bân." Allâhu ta'âlâ forgives people who respect this night. Only, He does not forgive polytheists, sorcerers, witches, misers, those who have alcoholic drinks, those who take interest and**

those who commit fornication.

11 — Know that Barât Night is an opportunity, a great fortune! For, it is a certain night. It is the fifteenth night of Sha'bân. Qadr Night is very great, but it is not known for certain what night it is. Worship very much on this night. Or else you will repent on the Judgment Day!

Upon hearing that plenty of thawâb will be given for doing a certain thing at a certain place and time, if a person does it with this thought in order to attain thawâb, Allâhu ta'âlâ will give him the thawâb even if the information was not true. But it has to be something not prohibited by Islam. To get the thawâb of supererogatory worships, it is a condition not to have any defect in one's îmân and in one's acts of fard worship, to repent for one's sins and to entreat Allâhu ta'âlâ for forgiveness, and to intend to do them as worship.

61 — EIGHTY-EIGHTH LETTER

The eighty-eighth letter in the book entitled Makâtib-i-sherîfa and written by the profound scholar and great Walî 'Abdullah-i-Dahlawî 'rahmatullâhi 'alaih' consists of eleven pages. The following is the English version of the final part of that long letter, rendered from the Turkish translation from its Persian original:

The Qur'ân al-kerîm and the hadîth-i-sherîfs contain such teachings as cannot be understood without te'wîl (interpretation, explanation). [It is called **te'wîl** (or ta'wîl) to choose the one compatible with Islam of the meanings of a certain word that has not been expressed in its overt meaning by Allâhu ta'âlâ or by Rasûlullah. Not all people are eligible to do that job.] Statements made by the Awliyâ require te'wîl; in other words, their meanings need to be explained. Without te'wîl they may be misunderstood. Te'wîl will avert the danger of slandering the Awliyâ. It is harâm to slander someone. Some words which the Awliyâ-i-kirâm say as they are in a state of sekr (or sakr) [unconsciousness] or as they inform about the blessings that they have attained or as they try to motivate their disciples or when they cannot find other words to express themselves, require te'wîl. Imâm Rabbânî also said words of this sort. 'Abd-ul-Haqq Dahlawî 'rahimahullah' (958 [1551 A.D.] – 1052 [1642]) states as follows in his Persian commentary to the book entitled **Futûh-ul-ghayb** and written by

’Abd-ul-Qâdir Geylânî (471 [1078 A.D.] Geylân, Irân – 561 [1166], Baghdâd): “When subtle and unintelligible pieces of knowledge come to the hearts of the Awliyâ, they cannot find words to express them. When we hear such words from them we should say, ‘Allâhu ta’âlâ knows the truth of everything,’ instead of attempting to refute them.” The purpose of the paths of Tasawwuf is to guide people to the blessing of having a true îmân (belief) taught by the scholars of Ahl as-sunnat, beautifying themselves with Islam’s moral values, performing the acts shown by the books of Fiqh, bewaring of bid’ats, and attaining the spiritual glories that come to the hearts of people whom Allah loves. Al-hamd-u-lillah, all these blessings are attained in the way that we have been following. May Allâhu ta’âlâ bless this faqîr also and all Muslims seeking after the right way with the fayz (faydh) of this way! Then will it be understood that the blessing that reaches the bâtin [heart] is endless.

A person cannot be called a ‘disbeliever’ only on account of a statement he makes and without knowing what he exactly means. As long as a statement made by a Muslim shows in only one respect that he is a Believer, he cannot be called a ‘disbeliever’, even if his statement carries seventy other meanings all of which connoting that he is a disbeliever. It is stated in a hadîth-i-sherîf: “**So long as it is not definitely known that a certain person is a disbeliever, anyone who calls him a ‘disbeliever’ will become a disbeliever himself**.” There are some people who say about Imâm Rabbânî, “You say that it is necessary to always adapt oneself to Rasûlullah. Yet none of the riyâdhats, mujâhadas that Rasûlullah performed or the jihâds he made against unbelievers appears on you.” We answer them as follows:

All Muslims have to adapt themselves to Rasûlullah in acts of farz, wâjib, and sunnat-i-muakkada. Inability to perform mujâhada and ghazâ’ is an ’udhr (a good excuse for not performing them). As a matter of fact, his (the Prophet’s) performing namâz of tahajjud until his blessed feet swelled up and his enduring excessive hunger and his displaying heroism during combats were all among his singularities. The Emîr-ul-mu’minîn ’Alî ‘radiy-Allâhu ’anh’, the Lion of Allah, relates: “At the most vehement times of (every) combat, we would go near Rasûlullah for safety.” Being powerful is essential for warfare, which is jihâd-i-asghar, and for struggle against the nafs, which is jihâd-i-ekber. People who protest against Imâm Rabbânî are

incapable, too. It is stated in a hadîth-i-sherîf: “**Do easy things! Do not make things difficult for yourselves! Do things that are within your power! Allâhu ta’âlâ commands you to do the easy ones**.” Allâhu ta’âlâ has made it easy to endure troubles and difficulties. [Therefore He wants you to endure hardships and problems. He likes patient people.] Imâm Rabbânî does not say to “adapt yourself to Rasûlullah in everything he does.” He says, “It is necessary to adapt oneself to the Prophet in (Islam’s) credal tenets, in (Islam’s) commandments, which are taught in books of Fiqh, i.e. in the Ahkâm-i-islâmiyya, and in the ways of dhikr and spiritual progress, which are performed with the heart.” You, too, know that a person who does not fulfil these conditions cannot be a Walî. People who raise objections against Imâm Rabbânî are those who cannot understand his statements. [Likewise, some unlearned people who canot understand the statements made by Islamic scholars and which are quoted in our books, following the example of impostors who try to exploit Islam as a means for their worldly interests and mercenary traitors who have vended themselves to British spies, speak ill of our books. May Allâhu ta’âlâ protect our children from believing these adversaries! Âmîn.]

When one adapts oneself to Rasûlullah, one becomes like him. Superiors in science of Tasawwuf call this perfection **Fanâ fi-r-Rasûl**. (Two) similar appellations used by those great people are **Fanâ-fi-sh-shaikh** and **Fanâ-fillah**. By these terms they mean grades whereat the people concerned have been blessed with attributes reflecting those of their Murshid (Guide) or of Allâhu ta’âlâ, respectively. Because ignorant people do not understand what is meant by these statements, they presume that they and all other creatures will unite with Allâhu ta’âlâ. On the other hand the shar’i sherîf and the Qur’ân-i-mejîd say that “Allah and the creature are different from each other.” The statements made by the Awliyâ in the state of sekr (unconsciousness) cannot change this fact. A mote from the Attributes of Perfection that belong to Allâhu ta’âlâ alone manifests itself on a person who has perfectly adapted himself to Rasûlullah; those (ignorant) people have construed it as unity with Allâhu ta’âlâ. Our superiors said that being like Muhammad ‘’alaihis-salâm’ is (a sort of) unity with him. The creature can never be like Allâhu ta’âlâ; how can ‘unity with Allâhu ta’âlâ’ ever be a subject to be talked about, then? A creature can be said to have united with another creature. A

creature cannot be said to have united with the Creator. The statements of Awliyâ are like musk. They produce pleasant odours. To misinterpret them is like an attempt to cover musk with sticks, thorns, and garbage. Heaps of garbage will not choke the beautiful odour of musk.

Another detestable slander is to say, “Formerly, men of Tasawwuf used to prefer poverty to richness. But Imâm Rabbânî prefers riches, wealth, and property.” **Maktûbât** teems with statements that purport: “Poor people’s sitting on entrance theresholds is better than wealthy people’s lounging amid adornments and jewelleries.” He states, for one: “The poor people here do not have a certain and continuous income; yet they feel relaxed and delighted because the have faith in the rizq (food, sustenance) that Allâhu ta’âlâ reserved for them in the eternal past.” It is good to work and earn by way of halâl in order to meet one’s own needs and also to support the poor. (The Prophet) Suleymân ‘’alaihis-salâm’ had riches and property, and so did some of the Sahâba-i-kirâm, such as the Emîr-ul-mu’minîn ’Uthmân and ’Abd-ur-Rahmân bin ’Awf, and others, who attained wealth after the beloved Messenger of Allah. The riches that they owned did not detract their values as Sahâbîs. The scholars of Ahl as-sunnat have not reached a consensus on whether the poor who is patient or the rich who is grateful is the superior one of the two. Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ preferred poverty because he had the stamina to endure the stress of poverty. He stated in a hadîth-i-sherîf: “**During nights I am feasted by my Rabb** (Allâhu ta’âlâ)**. He makes me eat and drink**.” If poverty makes it difficult to perform acts of worship, then richness that provides energy for worship is better. Speaking ill of people who are rich and grateful for their wealth is a sign of being unaware of the twenty-first âyat-i-kerîma of Hadîd Sûra: “**... That is the grace of Allâhu ta’âlâ that He bestows on whom He pleases**.” [This âyat-i-kerîma and the hadîth-i-sherîf (which is quoted before it) show that it brings a lof of thawâb to earn the money and property that you will need lest you should drop into an underprivileged position before disbelievers and wrongdoers and so that you may serve Muslims and spread Islamic teachings or support people and institutions who carry such services.]

I, Ghulâm ’Alî ’Abdullah Dahlawî ‘rahmatullâhi ’alaih’, the author of the lines above, have reaped much benefit from the scholars of (the paths and orders of Tasawwuf called) Qâdiriyya

and Cheshtiyya and received plenty of fayz from the superiors of (the path called) Naqshibandî Mujaddidî. May Allâhu ta'âlâ, for the grace of those great guides, bless the writings of this faqîr with effectiveness! May He be pleased with those who read them and who follow the advice given, and may He bless us all with husn-i-khâtima (good end, i.e. to die as a Believer)! Âmîn.

As the sea of love billowed,
The Rare Pearl his beauty showed.

In his honour declared Khâliq-i-pâk:
"Levlâ ka lemâ khalaqtul eflâk."

Mahmûd-u-Muhammad-u-mubejjel,
Mahbûb-i-Hudâ, Nebiy-yi-mursel.

When that Sun rose, its light
Made the universe bright.

Saw him, people with sight;
How can one who is blind?

In Mekka did that bud blossom;
With fragrance all smelled in tandom.

From that Sun a mere dot
Filled the whole world's learning pot.

What covers with knowledge the earth's surface
Is a young shoot which from that Sun sprouts.

The east and the west who would enlighten,
Had it not been that Sun them to brighten?

Had Andalusia not been open,
Who would Europe have to be shed light on?

Samarkand and Baghdâd, hubs of science,
Delivered the earth from ignorance.

Thereby was the earth covered, rapidly,
By lightsome Anwar-i-Muhammadî.

O, you, obstinate man, be reasonable;
Isn't early ones' learning quite visible?

Who else made, like did the Selected One,
The Tawhîd-i-Jenâb an endless one?

Had there been an educator like it,
Assyrian, Roman, Greek, or Hittite?

Compared with Taurah, Zebûr, and Bible,
Superior is the Book that's final.

Such a miracle is the Qur'ân's Glow,
It will not change, till the earth is no more.

Unto Doomsday shall it in force hold;
"Fe'tu," is the denier enjoined.

Jews, freemasons, and communists withal,
Are attacking the Qur'ân now, they all.

All times witnessed such enemy attacks;
None brought victory back to their barracks.

For, Jenâb-i-Bârî had made it
Immune to all changes attempted.

With Islam, that Nebî spread it.

62 — SALUTATIONS and GREETINGS (Among Muslims)

When two Muslims meet, it is an act of sunnat for them to say, "**Salâmun 'alaikum**," to each other and to (shake hands with each other, i.e. to) make musâfaha with the hands. As they make musâfaha, their sins become shaken off.

It is an act of harâm, which is sinful, to greet (by saying, "Salâmun 'alaikum,") the following eight people:

1– Nâ-mahram[1] girls and young women must not be greeted.

2– People who play chess or any other game must not be greeted.

3– People who gamble must not be greeted.

4– People who drink alcoholic beverages must not be greeted.

5– People who backbite others must not be greeted.

6– Singers must not be greeted.

7– People who commit sins openly and publicly must not be greeted.

8– Men who look at (nâ-mahram) women and girls must not be greeted.

People seen doing the following things must not be greeted only as long as they are in that state:

1– A person performing namâz must not be greeted.

2– A khatîb must not be greeted as he is making the khutba.

3– A person reading (or reciting) the Qur'ân-al kerîm must not be greeted.

4– A person dhikring or preaching must not be greeted.

5– A person reading (or reciting) hadîth-i-sherîfs must not be greeted.

6– A person listening to the aforesaid activities must not be greeted.

7– A person studying teachings of Fiqh must not be greeted.

8– Judges at law courts must not be greeted.

9– People discussing religious teachings must not be greeted.

10– A muadhdhin (or muazzin) must not be greeted as he is performing (calling) the azân (or adhân).

---

[1] Please see the eighth chapter of the fourth fascicle of **Endless Bliss** for 'nâ-mahram'.

11– A muadhdhin must not be greeted as he is saying the iqâmat. (Please see the eleventh chapter of the fourth fascicle of **Endless Bliss**.)

12– A religious teacher must not be greeted as he is teaching his religious class.

13– A man busy with his wife must not be greeted.

14– A person with their awrat parts exposed must not be greeted.

15– A person urinating (or defecating) must not be greeted.

16– A person eating must not be greeted.

A man greets old women even if they are not his mahram relatives. At times of darûrat, and if he is sure that he will not feel lust, he may make musâfaha with them, [i.e. shake their hands.] Sinners are greeted if they have made tawba for their sins. They may be greeted with the intention of preventing them as they are committing sins.

Disbelievers may be greeted only when there is something to be done with them. A Muslim who glorifies a disbeliever by greeting them respectfully will become a disbeliever. A person who honours a disbeliever with such phrases as 'my master', etc. will become a disbeliever [**Ibni 'Âbidîn**, vol.5, p.267]. A hungry person (who arrives at a place where other Muslims are eating) may greet them (by saying, "Salâmun 'alaikum') if he knows that he will be invited to the table. Disciples (and students) may greet their teachers.

When a Muslim greets other Muslims, or when he sneezes up to three times and then says, "**Al-hamd-u-lillâh**," it is farz-i-kifâya for (at least one of) the others to acknowledge his greeting, (which he made by saying, "Salâmun 'alaikum,") or his saying, "Al-hamd-u-lillâh," respectively, immediately upon hearing him.[1] It is harâm for those who hear him to delay the acknowledgement. They will have to make tawba if they do so. It is farz to acknowledge, by saying, "**Wa 'alaikum salâm**," a greeting received by way of a letter. It is mustahab to write the acknowledgement and send it. When a person accepts to carry and deliver a (verbal) message of greeting, it is farz for him to carry the word and deliver it (to the addressee). For, it has become amânat, (i.e. something entrusted to him.) If he has not accepted to carry the word of greeting, then

---

[1] Acknowledgement must be made by saying, "Yerhamukallah," to a person who sneezes and thereafter says, "Al-hamd-u-lillâh."

it is a **vedî’a**.[1] It is not obligatory to carry the vedî’a.

Of the latter group of situations written above, persons involved in the first two situations do not answer the greetings extended to them. As to the other situations up to number twelve, people greeted therein had better answer the greetings. It is not necessary to acknowledge a beggar’s greeting. It is not an act of farz, (i.e. compulsory,) to acknowledge greetings as you are eating and drinking or when you are in the restroom or greetings made by a child or a drunkard or a fâsiq person (**Ibni ’Âbidîn**, vol.5, p.267).

Greeting is made by saying, “**Salâmun ’alaikum**,” or, “**Ess-salâmu ’alaikum**.” It is not an act of farz to acknowledge greetings made by saying, “Salâm ’alaikum,” or by saying other words.

As is written in the book entitled **Riyâd-un-nâsikhîn**, (and written by Muhammed Rebhâmî ‘rahmatullâhi ta’âlâ ’alaih’,) it is stated in the book entitled **Fatâwâ-i-Sirâjiyya**, (written by ’Alî ’Ushî bin ’Uthmân Ferghânawî ‘rahmatullâhi ta’âlâ ’alaih’, d. 575 [1180 A.D.]:) “As you greet someone, you should make it in the plural form, that is, you should greet as if you are greeting a number of people. For, a Believer is never alone. Protecting (muhâfaza) angels and the two angels **Kirâman kâtibîn** keep them company.” The hadîth-i-sherîf stating that the word expressing the greeting should be used in the plural form is quoted in the book entitled **Riyâd-us-sâlihîn** (and written by Yahyâ bin Sheref Nawawî [or Nevevî] ‘rahmatullâhi ta’âlâ ’alaih’, 631 [1233 A.D.] – 676 [1277], Damascus.)

The meaning of “**Salâmun ’alaikum**” is: “I am a Muslim. I will not harm you. You are in safety.” A hadîth-i-sherîf commands: “**Greet Muslims** (by saying, ‘Salâmun ’alaikum,’) **the ones whom you know and those whom you do not know alike**!” Disbelievers must not be greeted, (by saying, “Salâmun ’alaikum.”) You only say, “Wa ’alaikum,” when they greet you. It is permissible for a Muslim man to greet any of the eighteen women[2] who are eternally harâm for him to marry and make (an Islamic kind of contract termed) nikâh with. It is an act of farz-i-kifâya to acknowledge their greetings. Concerning the seven women with

---

[1] Please see the last four paragraphs of the ninth chapter of the sixth fascicle of **Endless Bliss**.

[2] The twelfth chapter of the fifth fascicle of **Endless Bliss** provides detailed information on this subject.

whom marriage is temporarily harâm on account of conditions prescribed by Islam, and who are halâl for the man in question to marry when the conditions no longer exist; it is not jâ'iz, (that is, Islam does not give permission,) to greet them. And nor is it an act of farz to acknowledge their greetings.

It is not jâ'iz (permissible) to greet a rich person (only) because he is rich. If the rich person greets you first, it becomes an act of farz to acknowledge the greeting. It is jâ'iz for seniors to greet children.

The order of precedence which is sunnat is as follows: older people greet younger ones; townsmen greet villagers; a person riding a camel greets one riding a horse; one riding a horse greets one riding a donkey; one riding a donkey greets one walking; a person standing greets one who is sitting; a group of people greet another group greater in number; a master greets his servant; the father greets the son; the mother greets the daughter, first. A person with a higher position and social status has precedence in greeting. As a matter of fact, on the night of Mi'râj Allâhu ta'âlâ was the first party to greet. If two Muslims greet each other simultaneously, it becomes farz for both parties to acknowledge the other's greeting. If they greet each other one (immediately) after the other; the later greeting stands for the acknowledgement. When more than one people are greeted, acknowledgement on the part of only one of the people in the greeted group, be it a child, will suffice, and the other people in the group will not have to acknowledge the greeting.

In dispensations from that of Âdam ''alaihis-salâm' to that of Ibrâhîm ''alaihis-salâm', salutations had been being made by both parties' prostrating themselves before each other. Thereafter they were changed into both people's embracing each other. During the dispensation of Muhammad ''alaihis-salâm' it became an act of sunnat to make musâfaha with the hands.

[Shiites respond to the greeting in kind. They acknowledge it by saying, "Salâmun 'alaikum." They do not say, "'Alaikum salâm."]

'Abdullah bin Salâm 'radiy-Allâhu 'anh' relates: When the Rasûl-i-ekrem 'sall-Allâhu 'alaihi wa sallam' made his blessed migration to Medîna, the first hadîth-i-sherîf that I heard from his blessed mouth was this: "**Greet one another! Offer food to one another! Take care about your relatives' rights! Perform midnight namâz as others are asleep! Doing these things, enter Paradise in safety**!" Here we end our citation from **Riyâd-un-nâsikhîn**.

(Ahmad bin Muhammed bin Ismâ'îl) Tahtawî 'rahmatullâhi ta'âlâ 'alaih' (d. 1231 [1815 A.D.]) states as follows in hundred and seventy-fourth page of his annotation to the commentatory book entitled **Merâq-il-felâh**: "It is an act of sunnat for Muslims to make musâfaha when they meet one another. As a matter of fact, Abû Zer Ghifârî 'radiy-Allâhu 'anh' (d. 32 [652 A.D.], Rebza in the vicinity of Medîna) states as follows in a hadîth-i-sherîf quoted by Abû Dâwûd Sijstânî 'rahmatullâhi ta'âlâ 'alaih' (202 [817 A.D.] – 275 [888], Basra): "Every time I met Rasûlullah 'sall-Allâhu 'alaihi wa sallam', he would make musâfaha with me." **Musâfaha** is two people's attaching the palms of their right hands to each other, in a manner wherein the sides of their thumbs contact each other. The handshake which is done by holding the second person's fingers in your palm, and which is in fashion today, is a Shiite manner of handshake. The sunnat fashion, however, is, when you meet (your Muslim brother) and as both of you utter the words of greeting, to attach the inner parts of four of the fingers of your naked right hand [without wearing gloves or any other kind of wrapper] to the outer part of his right hand, towards his thumb. Affection spreads from the vein on the thumb. As two Muslims make musâfaha, they exchange brotherly affection." This is another example showing that Muslims should love one another and avoid separatism.

Ibni 'Âbidîn states as follows in the chapter about istibrâ[1] in the fifth volume: "It is an act of bid'at for Muslims to make musâfaha with one another before leaving the mosque after each of the daily prayers of namâz. It is Shiites' custom to do so. [It is jâiz (permissible), on 'Iyd days, to celebrate the 'Iyd days by making musâfaha with one another in mosques or, at other times, to make musâfaha from time to time without making it a habit.] It is jâ'iz to greet a dhimmî or to make musâfaha with him when it is needed to do so. It is not jâ'iz to do so for reverence. Reverence to a disbeliever causes disbelief.

Sons and daughters must be given bed-rooms separate from each other and from that of their parents. You (may) kiss an Islamic scholar's or your either parent's hand. You do not kiss others' hands. When you meet a friend of yours, it is harâm to kiss their hand.

When your elders enter, it is an act of mustahab to meet them standing. When you enter, it is makrûh to rejoice to see others'

---

[1] Please see the second paragraph following the paragraph headlined **ISTINJÂ** in the sixth chapter of the fourth fascicle of **Endless Bliss**.

standing up. It is permissible to kiss (a copy of) the Qur'ân al-kerîm or (a loaf or a slice or a roll of) bread.

It is stated in the thirteen hundred and thirty-fourth page of the book entitled **Berîqa**: It is a sinful act to bow as you greet or acknowledge a greeting. It is enjoined as follows in a hadîth-i-sherîf: "**Do not bow to one another or hug one another when you meet one another**!" It is harâm to make rukû', (i.e. to bend, to assume a stooping posture like you do in namâz,) or to make sajda (prostration) before anyone other than Allâhu ta'âlâ. Ibni Nujaym Zeyn-ad-dîn Misrî 'rahmatullâhi ta'âlâ 'alaih' states in his book entitled **Seghâir wa Kebâir** that salutations with the hand are sinful acts. Ismâ'îl Sivâsî explains this statement as follows: "For, it is customary among disbelievers to salute with the hand."

Imâm Rabbânî 'rahmatullâhi 'alaih' states in his two hundred and sixty-fifth letter: "It is neessary to be careful about Muslims' rights. It is stated in a hadîth-i-sherîf: '**A Muslim has five rights that are incumbent upon another Muslim: To acknowledge his greeting; to visit** (or at least ask about) **the bedridden people** (if there are any) **in his family; to attend his funeral (janâza); to participate in his invitations; and to answer him by saying, "Ye-r-hamukallah," when he sneezes and then says, "Al-hamd-u-lillâh**." ' However, participation in an invitation is conditional on certain requirements. The book entitled **Ihyâ-ul-'ulûm** provides the following explanation concerning the requirements: 'If the food (given there) is doubtful or if there are silk tissues or gold and/or silver utensils on the table or there are pictures of living beings (men and animals) on the ceiling and/or on the walls or if musical instruments or harâm games are being played at the place of invitation, you should not go there. An invitation made by a tyrant or by a bid'at holder or by a habitual sinner (fâsiq) or by a wicked person or for which too much money has been spent for ostentatious purposes should not be participated at.' It is stated in the book entitled **Shir'at-ul-islâm**: 'An invitation made for ostentation or show must not be participated at.' It is stated in the book entitled **Muhît-i-Burhânî** (and written by Burhan-ad-dîn Mahmûd bin Tâj-ud-dîn Ahmad bin 'Abd-ul-'Azîz Bukhârî 'rahmatullâhi ta'âlâ 'alaih', 551 [1156 A.D.] – martyred in 616 [1219]: 'Invitations where people are playing harâm games or musical instruments or backbiting Muslims or consuming alcoholic beverages must not be participated at.' The same is written in the book entitled **Metâlib-ul-muslimîn**. Invitations where such deterrences do not exist should be participated at. Such invitations

seldom take place today. It is an act of sunnat to visit a bedridden person who has someone to tend him. It is written in the annotation to **Mishkât** that it is wâjib to visit him to see how he is if he has no one with him. We should join the namâz of janâza[1] performed for a dead Muslim and walk at least a few steps behind the janâza being carried to the cemetery.” Here we end our translation from the two hundred and sixty-fifth letter. Ibni ’Âbidîn states in the section headlined ‘Hazar wa Ibâha’: “If the things that are harâm exist in the room, then you go there. If they are at the meal table, then you don’t go there. If you are there because you did not know (that they existed there), then you sit there with displeasure in your heart, or leave the place under some pretext. For, an act of sunnat should be forfeited lest you should commit an act that is harâm. Backbiting or listening to people who backbite others is a sinful act worse than musical instruments and harâm games. If you are an authority or a man of position, then you should prevent the harâm situation at the table or leave the place.”

It is stated at the end of the chapter dealing with zakât in the book entitled **Mâ-lâ-budda** (and written by Muhammad Senâullah Pânî Pûtî ‘rahmatullâhi ta’âlâ ’alaih’, 1143 [1730 A.D.], Pânî-Put, India – 1225 [1810], Pânî-Put): “It is an act of muakkad sunnat to entertain your guest for three days. It becomes mustahab on days exceeding that limit.”

It is stated in **Hadîqa**, towards the end of its chapter dealing with retributions incurred by way of speech: “When you are to enter someone’s house, room, or garden, it is wâjib to ask for permission. You should not enter without asking for permission by knocking on the door, ringing the doorbell, or by calling, e.g. greeting. Permission should be asked for by parents to enter their children’s rooms and by children to enter their parents’ rooms. Permission should be asked for three times. If permission is not given after the first asking, it must be asked for a second time after waiting for about a minute. If it still is not given, the request must be made a third time. In case you are not given permission this time, either, [if you have waited for as long as you would have performed a namâz of four rak’ats,] you do not enter, and leave. If the door is opened slightly, you say who you are before asking for the person you are looking for. [Likewise, when you telephone

---

[1] Please see the fifteenth chapter of the fifth fascicle of **Endless Bliss** for ‘namâz of janâza’.

someone, first you say who you are.] If the person inside is someone who you already know will let you in, you may enter without asking for permission."

A book which occupies number (3653) of the 'Lâleli' section of the Suleymâniyye Library of Istanbul quotes Ahmad ibni Kemâl Efendi 'rahmatullâhi ta'âlâ 'alaih', the ninth Ottoman Shaikh-ul-islâm, (d. 940 [1534 A.D.]) as having said in his book entitled **Kitâb-ul-ferâid**: "It is stated in a hadîth-i-sherîf quoted on the authority of Abû Umâma Sadî bin Ajlân-i-Bâhilî 'radiy-Allâhu 'anh' (d. 81 [700 A.D.], Homs-in Syria as of today): "**People who resemble others are not from our community. Do not resemble Jews or Christians! Jews greet one another by making a sign with their fingers, Christians do so by making a sign with their hands, and magians by bowing**." It is stated in the book entitled **Kitâb-us-sunnat-i-wa-l-jamâ'at** (and written by Rukn-ul-islâm Ibrâhîm)[1]: Acknowledge others' greetings! It is a custom of Jews and Christians to make signs with fingers or hands in the name of greeting. And it is a custom of magians to kiss your own hand when you see someone or to kiss his hand or to put your hand on your chest or to bow or to prostrate yourself. It is stated in the book entitled **Fatâwâ-i-Kâri-ul-Hidâya** (and written by 'Umar bin Is-haq) and in the book entitled **Shir'ât-ul-islâm** (and written by Muhammad bin Abî Bakr 'rahmatullâhi ta'âlâ 'alaih' (d. 573 [1178 A.D.]): "Greeting by making a sign with fingers is a Jewish custom. And it is a Christian custom to greet by making a sign with hand. A Muslim should not imitate such greetings." Mazhar-i-Jân-i-Jânân 'quddisa sirruh' (1111 [1699 A.D.], India – martyred in 1195 [1781]) would prevent greetings made by putting the hands on the head or by bowing.

Esh-shaikh 'Alî Mahfûz 'rahmatullâhi ta'âlâ 'alaih', who was one of the greater ones of the scholars of the Jâmi'ul adhhar and who passed away in 1361 [1942 A.D.], states as follows in the three hundred and sixty-second page of his book entitled **al-Ibdâ'**: "Greeting as prescribed by Islam has been consigned to oblivion. This is an extremely sordid general trend. It is quite a mean behaviour to say, 'Good morning,' or to greet one another by making signs with the hands or by nodding or not to greet a Muslim because you do not know him or not to greet your family when you come home. It means to ignore an act of sunnat." The

---

[1] On the other hand, the book entitled **Kitâb-us-sunnat** was written by Zâhid-i-Saffâr.

book **al-Ibdâ'** contains appreciatory appendices written by Shaikh 'Abdullah Dassûqî and Shaikh Yûsuf Dajwî, two of the professors of Jâmi'ul adhhar.

When winter days are gone and Spring comes,
Mountains' eyes open from their abeyance.
With them dressed up all over with rose-buds,
Philomels will no longer have to wait in patience.

Day and night mountains' job is to 'make tasbîh'[1],
Birds on them always saying, "Allah, Allah."
With heads soaring up to the firmament,
The Qibla of prayers do all mountains face.

Raiment of Power is cut out for them all,
Showers of Haqq's Compassion onto them fall.
All kinds of flowers blossom thereon withal,
Mountains turn into Garden with Summer's face.

Watch them, and you never find satiety,
From Haqq[2] you'll receive lights of piety.
Their breeze will blow away anxiety,
Their dust smelling like musk and ambergris.

Lilies on the one side, tulips on the other,
Their runnels all carry life-giving water.
'Sabba ha', in meaning, starts itself to utter,
It is mountains' business to thank Haqq forever.

---

[1] To say, "Subhân-Allah," which means, "I know Allâhu ta'âlâ far from all sorts of defects whatsoever.

[2] Allâhu ta'âlâ.

63 — THE ÂYAT-I-KERÎMA which reads as "SUBHÂNA RABBIKA... ."

Reciting the âyat-i-kerîma which begins as "**Subhâna Rabbika...**" after reading (or reciting) passages from the Qur'ân al-kerîm, after saying prayers and invocations, and after religious lessons and sermons, is an act of sunnat which has been being practised in Muslim countries. Some people change this âyat-i-kerîma and argue that it is better to say, "**Subhâna Rabbinâ...** ." For instance, Hasan Hulûsî Efendi, Muftî of the township named Çarşamba, says so in his book entitled **Mejmâ'ul-âdâb**. Likewise, according to a passage which Ya'qûb bin Sayyid 'Alî 'rahmatullâhi ta'âlâ 'alaih' (d. 931 [1525 A.D.], Bursa, Turkey) added to the chapter on prayers and invocations in his commentary to the celebrated book entitled **Shir'at-ul-islâm**, which had been written by the great Islamic scholar called Rukn-ul-islâm and named Muhammad bin Abî Bakr 'rahmatullâhi ta'âlâ 'alaih' (d. 573 [1178 A.D.], Bukhâra), and also according to the book entitled **Mejma'ul-fatâwâ**: "After prayers (and invocations), it is recommendable to say, "Subhâna Rabbinâ...," instead of (the âyat-i-kerîma which reads,) "Subhâna Rabbika... ." For, the purpose to be fulfilled here is to pray and laud, and not to recite an âyat." As Muhammad Es'ad Efendi 'rahmatullâhi ta'âlâ 'alaih' (d. 1267 [1851 A.D.]) states in the last line of the ninety-third page of his book entitled **Durr-i-yektâ**, Shaikh-ul-islâm of Yeni Şehir 'Abdullah Rûmî 'rahmatullâhi ta'âlâ 'alaih' (d. 1156 [1743 A.D.], Kanlıca, Istanbul) also says so in his book entitled **Behja-t-ul-fatâwâ** and adds that he translated it from the book of fatwâs entitled **Tejnîs** and written by Burhân-ad-dîn 'Alî Merghinânî, who was at the same time the author of the book entitled **Hidâya**. On the other hand:

1– Qâdî 'Abdullah bin 'Umar Beydâwî 'rahmatullâhi ta'âlâ 'alaih' (d. 685 [1286 A.D.], Tabrîz, Iran), who was loved and admired greatly among scholars of Tafsîr (scientific branch dealing with explanation of the Qur'ân al-kerîm), in his book of Tafsîr (entitled **Anwâr-ut-tenzîl**), quotes Hadrat 'Alî 'radiy-Allâhu 'anh' as having said: "If a person wishes to attain plenty of thawâb on the Day of Rising, let him recite the entire âyat-i-kerîm which begins 'Subhâna Rabbika... ,' at the end of every meeting!" The same blessed statement is quoted in many

another book of Tafsîr, e.g. in the Fârisî (Persian) book of Tafsîr entitled **Mawâhib-i-'aliyya** and written by Huseyn Wâ'idh-i-Kâshifî 'rahmatullâhi ta'âlâ 'alaih' (d. 910 [1505 A.D.],) and also in its Turkish version entitled **Tafsîr-i-mawâkib** and rendered by Ismâ'il Ferrûh Qirîmî (d. 1256 H.).

2– In a hadîth-i-sherîf conveyed by Sa'îd bin Mansûr 'rahmatullâhi ta'âlâ 'alaih' (d. 229 [844 A.D.], Mekka), by Abû Bakr 'Abdullah bin Muhammad Ibni Ebî Sheyba 'rahmatullâhi ta'âlâ 'alaih' (d. 234 [850 A.D.]), and also by Hâfid [scholar of Hadîth] Abû Ya'lâ Ahmad bin 'Alî 'rahmatullâhi ta'âlâ 'alaih' (210 – 307 [920 A.D.], Mousul), Abû Sa'îd-i-Hudrî 'radiy-Allâhu 'anh' (d. 64 [684 A.D.]) is quoted as having said: "Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would recite the âyat, 'Subhâna Rabbika... ,' whenever he was about to make the salâm at the end of a namâz."

3– The celebrated Islamic scholar and an expert in the science of Hadîth Suleymân bin Ahmad Taberânî 'rahmatullâhi ta'âlâ 'alaih' (260, Taberiyya, Damascus – 360 [971 A.D.], the same place) quotes 'Abdullah Ibni 'Abbâs 'radiy-Allâhu ta'âlâ 'anhumâ' (three years before the Hijrat, Mekka – 68 [687 A.D.], Tâif), as having said: "Before Rasûlullah 'sall-Allâhu 'alaihi wa sallam' made the salâm at the end of a namâz, he would recite the 'âyat-i-kerîma that reads 'Subhâna Rabbika... .' "

4– Imâm Taberânî 'rahmatullâhi ta'âlâ 'alaih', again, states that 'Abdullah Ibni Zayd bin Erqam 'radiy-Allâhu 'anhumâ' quotes his father Zayd bin Erqam 'radiy-Allâhu 'anh' as having said that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' had stated: "**If a person recites the âyat-i-kerîma 'Subhâna Rabbika' three times at the end of namâz, he will attain a sufficient amount of thawâb**."

5– Khatîb-i-Baghdâdî 'rahmatullâhi ta'âlâ 'alaih' states in his book that Abû Sa'îd Hudrî 'radiy-Allâhu 'anh' said: "When Rasûlullah 'sall-Allâhu 'alaihi wa sallam' made the salâm he would recite the âyat-i-kerîma of Subhâna Rabbika."

6– Abû Ya'lâ (Ahmad bin 'Alî) 'rahmatullâhi ta'âlâ 'alaih', one of the greatest scholars of Hadîth, states as follows in his book entitled **al-Musnad**: "Abû Sa'îd Hudrî 'radiy-Allâhu 'anh' related that Rasûlullah 'sall-Allâhu 'alaihi wa sallam' would recite the âyat-i-kerîma "Subhâna Rabbika" three times when he made the salâm at the end of namâz."

7– Ibni Hibbân (Abû Khâtim bin Muhammad bin Ahmad Temîmî ‘rahmatullâhi ta’âlâ ’alaih’ (d. 354 [966 A.D.], Samarkand), on the authority of Abû Sha’bî, quotes Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ as having stated as follows: “**If a person wishes to attain plenty of thawâb doled out in gigantic measures, he should recite the âyat-i-kerîma Subhâna Rabbika when he rises from a gathering**!”

As these hadîth-i-sherîfs show, as Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’ recited this âyat-i-kerîma and recommended that his Ummat (Muslims) also should recite it, he always said, “Subhâna Rabbika,” without changing its original form in the Qur’ân al-kerîm. He was never heard to say, “Subhâna Rabbinâ.” Then, to change the âyat-i-kerîma into “Subhâna Rabbinâ” means not only to tamper with the Qur’ân al-kerîm, but also to violate the Sunnat-i-seniyya, both of which are instances of abominable behaviour. The hadîth-i-sherîfs quoted above should have inspired the Islamic scholars, so that they have made a habit of reciting the âyat-i-jelîla “**Subhâna Rabbika**” after acts of worship and gatherings, commending this behaviour in their books. For instance, ’Allâma Muhammad ’Alâuddîn Haskafî ‘rahmatullâhi ta’âlâ ’alaih’ (1021, Haskaf – 1088 [1677 A.D.]) states in his book entitled **Durr-ul-mukhtâr**: “The prayers said after namâz should be consummated by saying the âyat-i-kerîma, “Subhâna Rabbika... .” (Abul-Ikhlâs Hasan bin ’Ammâr) Sherblâlî ‘rahmatullâhi ta’âlâ ’alaih’ (994 – 1069 [1658 A.D.], Egypt) states as follows in his annotation to Molla Husraw’s ‘rahmatullâhi ta’âlâ ’alaih’ book entitled **Durer**: “After performing namâz and saying your prayers (and invocations), you should say the âyat-i-kerîma, “**Subhâna Rabbika...**,” as is stated by Hadrat ’Alî ‘radıy-Allâhu ’anh’.” Likewise is written in (Sherblâlî’s book entitled) **Merâq-il-felâh**. The Yeni Câmi’ section of Istanbul’s Süleymâniyye Library accommodates (a valuable book containing) fatwâs issued by Shaikh-ul-islâm Khayr-ad-dîn Remlî ‘rahmatullâhi ta’âlâ ’alaih’ (993 [1585 A.D.], Remla – 1081 [1670], the same place), whom the author of **Durr-ul-mukhtâr** praises with phrases like “an ocean of knowledge, number one of his time, adornment of his century” in his book, and who is praised highly also by Ibni ’Âbidîn in his commentary to the book. It is stated as follows in the fifth page of that book, which is entitled **Fatâwâ-i-Khayriyya**: “It is sunnat to say it in its

singular form, [i.e. as “Rabbika”,] when performing namâz and when saying any prayers (or invocations), always, and to say it in its plural form, [i.e. as “Rabbinâ”,] only when reciting the prayer called Qunut.” ’Ârif-i-billah Sayyid ’Abd-ul-Hakîm Efendi, who was well-versed in the subtleties of all four Madhhabs, would frequently remind during his lessons that the âyat-i-kerîma “Subhâna Rabbika” should be said without alterations in it.

As is seen, hadîth-i-sherîfs, books of Fiqh, and fatwâs bid us say the âyat-i-kerîma without changing it. It is only in the book entitled **Tejnîs**, along with some other books citing from it, that the âyat-i-kerîma is defiled. On the other hand, books of all four Madhhabs unanimously state that ijtihâd cannot be made in facts overtly declared and that these (fundamental) sources cannot be interpolated. They state that ijtihâd is not permissible on subjects that have been explained by way of the Nass, (i.e. âyat-i-kerîmas and hadîth-i-sherîfs with plain meanings.) In fact, it is written as follows in the initial part of the book **Tejnîs**: “This book explains matters that were not stated by our superiors and which have been introduced by their successors,” which means to acknowledge that their predecessors did not have the audacity to change the âyat-i-kerîma. Since Imâm A’zam Abû Hanîfa ‘rahmatullâhi ta’âlâ ’alaih’, the leader of our Madhhab, (the Hanafî Madhhab,) said, “My Madhhab is to adhere to hadîth-i-sherîfs,” how could we ever follow a fatwâ running counter to a hadîth-i-sherîf? It is an established fact that the author of the book entitled Tejnîs, (Burhân-ad-dîn ’Alî Merghinânî,) is a very great scholar (and is one of the fifth group of scholars called as’hâb-i-tarjîh and defined in the latter part of the thirty-third chapter of the second fascicle of **Endless Bliss**). But this matter is not a matter of ‘tarjîh’, which means to select one of the statements made by the Imâms. Although the statement, “Because this âyat-i-kerîma, which is said before making the salâm at the end of namâz, is not recited as a passage from the Qur’ân al-kerîm but said as a mere prayer, it is better to say, ‘Subhâna Rabbinâ,’ ” in the book entitled **Tejnîs**, is at odds with hadîth-i-sherîfs, the fatwâ of Shaikh-ul-islâm Khayr-ad-dîn Remlî ‘rahmatullâhi ta’âlâ ’alaih’ advises quite the opposite. That fatwâ was issued afterwards as an answer to the statement (quoted above), being based on the knowledge that the statement belonged to **Tejnîs**. On the other hand, when scholars

read a passage close to the page dealing with the prayers to be said at the final sitting posture of a namâz, in **Tejnîs**, they observed also that the phraseology used in the text was both substandard in the conventional norms of belles lettres such as adab, belâghat, ma'ânî, and mantiq (logic) and betrayed the author's laity in the science of Fiqh, which in turn gave rise also to the thought that the passage must have been an insertion arranged by some ignorant people, rather than the fruit of Hadrat Burhân-ad-dîn Merghinânî's blessed pen. In fact, the author of the book entitled Behja-t-ul-fatâwâ, who translated and admitted what was being said in the passage, saw the aforesaid shortcomings and had to alter and rearrange his translation, a blatant fact quite obvious to connoisseurs who read both books. Sad to say, at this point the author of **Behja** distorted the meaning as well by mistranslating the original phrase which reads, "... only before making the salâm in namâz...," and adulterating it into "... in all sorts of prayers...," and thereby committing a libel against **Tejnîs**. As for the compilations entitled **Durr-i-yektâ** and **Mejmâ' ul-âdâb**; falling for the so-called translation of a fatwâ, they dragged people into a misdeed, deluded them into veering from the path taught by the scholars of Ahl as-sunnat, and fanned the fire of bid'at.

Although the author of **Tejnîs** has earned the honour and thawâb of causing an act of sunnat to be commonly practised by stating that the âyat-i-kerîma should be recited when performing namâz, he has made a false move by attempting to change an âyat-i-kerîma. This false move on his part will not cause damage to his high position. In fact, leaders (imâms) of our Madhhabs, great mujtahids, and even the Sahâba ''alaihim-ur-ridwân' were wrong in some of their ijtihâds, and yet they were not blamed for their mistakes. Then, it is necessary to say that a statement made by the author of **Tejnîs** and counter to hadîth-i-sherîfs is an error and not to act upon that statement. To say so does not mean to belittle him.

We will add that "Rabbika" means "Your Rabb". It means "The Rabb (Allah) of Muhammad ''alaihis-salâm', who is higher than the 'âlam (the entire creation) and' superior to everything". That is, it means, "O My valuable, honourable Prophet 'sall-Allâhu 'alaihi wa sallam'! Your Rabb (Allâhu ta'âlâ), Who has made you attain this perfection, this honour, and this grandeur."

As for saying, “Rabbinâ,” i.e. “Our Rabb;” it means to replace the Best of creatures with ourselves, like replacing the sun with the stars. Allâhu ta’âlâ has held His Beloved Prophet higher than the entire humanity by saying His blessed Messenger instead of saying all of them. He has expressed his high honour by way of this âyat-i-kerîma. To alter this âyat-i-kerîma means to touch his honour. It means to divest him of this honour and to place it on ourselves.

“Rabb-il-’izzati”, that is, Rabb of the owner of ’izzat (grandeur) and value, is the equivalent of “Rabbika”. Allâhu ta’âlâ has made ’izzat and honour an equivalent to His Beloved Prophet. To sever this honour from His Honour and to expropriate it for ourselves means to dash a brilliant jewel to shatters against a rock. It means to torpedo the rhetoric of the Qur’ân al-kerîm.

“**Subhâna Rabbika**” means “Your Rabb, Who has created and raised a Prophet like you, an owner of perfections and superiorities above those of the entire humanity and beyond the reach of human mind, is munezzeh (free and far) from all sorts of imperfection.” On the other hand, “Subhâna Rabbinâ” means “He who has created and raised us, sordidly sinful and disobedient slaves, is munezzeh from all sorts of imperfection.” Oddity of making tenzîh and thenâ of Allâhu ta’âlâ, (i.e. expressing His being far from all sorts of imperfection and lauding Him,) through mediation of His sinful slaves, is quite obvious to people of knowledge and wisdom. Then, the grade of ‘Subhâna Rabbika’ with respect to the sciences of adab and fesâhat is incomparably higher than the grade of ‘Subhâna Rabbinâ’. In other words, to say, “**Subhâna Rabbika...**,” is much more suitable for tenzîh and thenâ than saying, “Subhâna Rabbinâ... .” Allâhu ta’âlâ praises and lauds Himself in the âyat-i-kerîma. Could it ever be possible for a human being to surpass Him in praise and laudation?

Saying, “**Subhâna Rabbika...**,” reminds us of our Master, the Prophet, and praises and prayers done in remembrance of that most honourable Prophet, the cause of our eternal felicity, and trusting ourselves to his tawassut and shafâ’at (mediation and intercession), are certainly more meritorious than those done in remembrance of ourselves. It is for this matter that we have been commanded to remember him and to attach our hearts to him by

saying, “Es-salâmu ’alaika ey-yu-han-nabiyyu...,” (during the sitting posture) in every namâz.

In short, if it had been permissible to alter the âyat-i-kerîma for purposes such as tasbîh, thenâ and duâ, our blessed Prophet would have said, “Subhâna Rabbinâ...,” which he never said.

Books like **Behja-t-ul-fatâwâ** are not books of fatwâ, but they are magazines which convey and transmit fatwâs. People who write them are not muftis; the are transmitters and compilers. A person who gives a fatwâ, i.e. one who is to be called a mufti, has to be a mujtahid, and statements that are to be called fatwâs have to be products of mujtads’ mouths and pens.

Some people, who are quite unenlightened in respect of knowledge and books written by Islamic scholars and whose mere source of religious teachings is hearsay and newspaper browsing, maintain that they have been integrating themselves into the prayer by saying, “Subhâna Rabbinâ... .” Their claim, however, is an acknowledgement of no share from knowledge. For, the word ‘Subhâna’ is not a verb. It is a mef’ûl-i-mutlaq (absolute object). Its verb is ‘useb-bihu’ or ‘yuseb-bihu’, depending on the audience. When the audience is plural, the verb becomes plural spontaneously, and all the people in the audience are integrated into the prayer. Neither ‘Rabbika’ nor ‘Rabbina’ has any function in this effect. The only difference between the two words is in their effect on the tenzîh and on the thenâ.

How can the Qur’ân al-kerîm ever be interpolated for the purpose of saying prayers. Our scholars say that words making up a prayer are tawqîfî, which means that it is not permissible to change them. As a matter of fact, one day the blessed Rasûl (of Allâhu ta’âlâ) ‘’alaihi-s-salâm’ taught a prayer to Hadrat Berâ’ bin ’Âzib (d. 72 [691 A.D.], Kûfa), one of the Sahâba ‘radiy-Allâhu ’anhum ajma’în’. As Berâ’ ‘radiy-Allâhu ’anh’ repeated the prayer (to the Messenger of Allâhu ta’âlâ), he said, “**Rasûlika**,” instead of “Nabiyyika”. Thereupon Rasûlullah said, “**No. Don’t say, ‘Rasûlika.’ Say (the prayer) with ‘Nabiyyika’**.” Thus he rejected the change. Seeing as it is not permissible to change an ordinary prayer, could it ever be permissible to change (an âyat-i-kerîma of) the Qur’ân al-kerîm?

It is stated in **Hadîqa**, in its section dealing with disastrous consequences incurred by way of speech: “To make alterations

when saying the prayers in the Qur'ân al-kerîm means to deliberately change the Qur'ân al-kerîm. It is stated in the book entitled **Kitâb-ut-tibyân fî-âdâb-i-hamalat-il-Qur'ân**: "Our scholars state unanimously that a person who adds a letter (to the Qur'ân al-kerîm) that does not exist in the Qur'ân al-kerîm or changes one of the letters of the Qur'ân al-kerîm will become a kâfir." Likewise is stated in the book entitled **Hazînat-ul-esrâr**.

(An âyat-i-kerîma of) the Qur'ân al-kerîm cannot be changed, even if your intention is to say a prayer.

In such matters Muslims should follow not books like **Tejnîs**, **Behja-t-ul-fatâwâ**, **Mejmâ'ul-âdâb** or passages or statements cited and quoted from them, but hadîth-i-sherîfs, books of Fiqh, the fatwâ given by the Shaikh-ul-islâm Hadrat Remlî, and the superiors of Sôfiyya-i-'aliyya gifted with taqwâ. To prefer books of Fiqh to fatwâs is a procedural policy advised by Islam and called usûl. On the other hand, there is not a single Islamic principle to necessitate following (the book entitled) **Tejnîs**.

It is written as follows in the book entitled **Bezzâziyya** (written by Ibn-ul-Bezzâz Muhammad bin Muhammad Kerderî 'rahmatullâhi ta'âlâ 'alaih', d. 827 [1424 A.D.],) and in the fifth section of **Fatâwâ-i-Hindiyya** (written by a group of scholars presided over by Mu'înuddîn Naqshibandî): "One should not cease from saying prayers on the grounds that one cannot help praying with a sleeping heart. It is better to pray for whatsoever comes to your heart than saying prayers that you have learned by heart. Only, the prayers to be said in namâz should be learned by heart. Performing acts of worship that are sunnat is better than saying prayers. A preacher or an imâm says the prescribed prayers aloud for the purpose of teaching the jamâ'at (congregation of Muslims). And the jamâ'at repeat them silently, (i.e. in a whisper.) Once the jamâ'at have learned them, the imâm also should say them silently. It will be bid'at for him to say them aloud. In Ramadân as well as at other times, it is makrûh (for an imâm) to conduct a (public prayer which has been customarily being performed in mosques and which is conducted by imâms after one of the Muslims making up the jamâ'at has finished repeating the entire Qur'ân al-kerîm and which is termed) prayer of khatm. However, people who are doing so should not be dissuaded." Please see the seventeenth chapter of the fifth fascicle of **Endless Bliss**!

Qâdi-Zâda Ahmad Emîn bin ’Abdullah ‘rahmatullâhi ta’âlâ ’alaih’ (1133 – 1197 [1783 A.D.]) states as follows in his treatment of **Esmâ’ul-Husnâ** (Beautiful Names of Allâhu ta’âlâ) in his book entitled **Ferâid-ul-fawâid**: ‘Prayer’ means ‘worship’. Therefore ‘namâz’ has been called ‘prayer’. In Islam prayer means invocation whereby you entreat Allâhu ta’âlâ to bless you with your wishes. Allâhu ta’âlâ likes a Muslim who says prayers. He visits His Wrath upon a person who does not pray. Prayer is a Believer’s weapons. It is one of the mainmasts of Islam. It is a nûr that enlightens earths and heavens. Prayer removes the cares and disasters that have already arrived. And it repels the ones that have not arrived yet. As is understood from an âyat-i-kerîma which purports: “**Pray to Me with a true heart! I shall accept such prayers**,” prayer is an act of worship like namâz and sawm (fasting). Another âyat-i-kerîma which is widely known purports: “**I shall make those who are reluctant to worship Me despicable and contemptible and hurl them into Hell**.” Allâhu ta’âlâ creates everything through causes and sends His blessings behind causes. And He has made prayer a cause whereby to dispel harms and troubles and to give useful things. All Prophets ‘’alaihim-us-salawât’ prayed. And they commanded their ummats to follow their example and pray. However, there are conditions to be fulfilled for praying. First, we should repent for our sins make tawba, say the prayer termed istighfâr,[1] give alms, adapt our belief (îmân) to the îmân taught by the scholars of Ahl as-sunnat, believe and trust that our prayer will be accepted, sit on both kness in the direction of Qibla, and say hamd and salât first, (i.e. to start the prayer as follows: “Al-hamd-u-li-l-lâhi Rabb-il-’âlamîn wa-s-salât-u-wa-s-salâm-u-’alâ sayyidinâ Muhammadin wa ’alâ Âlihi wa Sahbihi ajma’în.”) The prayer must be repeated more than three times. Things that are harâm or things which have taken place should not be asked for. We should not give up hope with a feeling of failure and despair that our prayer has not been accepted; we should carry on for a long time until our prayer is accepted. We should not eat harâm food or drink harâm beverages or say words that are harâm. It is stated as follows in

---

[1] The prayer of istighfâr is: “Es-taghfirullah al’adhîm al-ledhî lâ ilâha illâ Huw-al Hayy-al Qayyûm wa atubu ilaih.” In want of time, the short form, “Es-taghfirullah,” will do.

the ninety-eighth page of **Maqâmât-i-Mazhariyya**: “A prayer’s being accepted is conditional on halâl consumption, trueness to one’s word, and doing with ikhlâs, (i.e. only to please Allâhu ta’âlha and in a manner to please Allâhu ta’âlâ.)” It is written in **Tezkira-t-ul-Awliyâ** (written by Ferîd-ud-dîn ’Attâr ‘rahmatullâhi ta’âlâ ’alaih’, 513, Nishâpûr-martyred by the hordes of Dzenghiz Khân in the same place in 627 [1230 A.D.]): Some of the disciples of Abul Hasan Kharqânî ‘rahmatullâhi ta’âlâ ’alaih’ were setting out for a journey. They visited the great Walî and requested: “The journey will take long and the way is beset with dangers. Please teach us prayers! We will say them and attain safety if we should be stopped by highwaymen.” “If you run across something dangerous on your way, say, ‘Yâ abal Hasan,’ ” said the blessed scholar. Most of the disciples were not pleased with this answer on the part of their master. During the journey they encountered highwaymen. One of them said, “Yâ abal Hasan!” He and his property and his animal became invisible. Others’ animals were taken away by the robbers. When the robbers were gone they asked him how he had managed to get over trouble, he replied, “I said, ‘Yâ abal Hasan,’ and they kept away from me.” When they were back they begged their blessed teacher: “We begged our Rabb (Allâhu ta’âlâ), saying, ‘Yâ Allah.’ We were robbed. This friend of ours attained safety by saying, ‘Yâ abal Hasan.’ Please do enlighten us. Why?” The blessed Walî explained: “You called Allâhu ta’âlâ with mouths that consume harâms and emit harâms. As for this person; he entreated through Abul-Hasan. Allâhu ta’âlâ made Abul-Hasan hear his voice. So Abul-Hasan invoked (Allâhu ta’âlâ) for his salvation. And his invocation was accepted (by Allâhu ta’âlâ).” [The twenty-seventh âyat-i-kerîma of Mâida Sûra purports: “**Only (prayers and invocations of) people of taqwâ will Allâhu ta’âlâ accept**.” It is stated in a hadîth-i-qudsî: “**If a slave of Mine brings himself close to Me, I shall make him hear voices and show him hidden things**.” Please see the latter part of the fortieth chapter of the first fascicle, and also the thirty-second chapter of the current fascicle, of **Endless Bliss**! Prayers should not be made with words with unknown meanings. Prayers said in the following situations will not take long to (take effect and to) be accepted (by Allâhu ta’âlâ): Prayers said by civil servants who render justice, prayers said by oppressed people, by people in

trouble, by sâlih Muslims, by musâfirs, by fasting people at the time of iftâr, (i.e. the time when fast is broken,) prayers said by people who obey and serve their parents, prayers said by one's parents or teacher(s), prayers said behind a Muslim's back, prayers said by a patient invalid, prayers said at blessed times and/or places, prayers said after namâz, prayers said by the grave of our Prophet or by the grave of a Walî, and prayers said through them.

HÜSEYN HİLMİ IŞIK,
'Rahmat-Allahi 'alaih'

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih', publisher of the Hakikat Kitabevi Publications, was born in Eyyub Sultan, Istanbul in 1329 (A.D. 1911).

Of the one hundred and forty-four books he published, sixty are Arabic, twenty-five Persian, fourteen Turkish, and the remaining are books in French, German, English, Russian, and other languages.

Hüseyn Hilmi Işık, 'Rahmat-Allahi 'alaih' (guided by Sayyid 'Abdulhakim Arwâsî, 'Rahmat-Allahi 'alaih', a profound scholar of the religion and was perfect in virtues of Tasawwuf and capable to guide disciples in a fully mature manner; possessor of glories and wisdom), was a competent, great Islamic scholar able to guide to happiness, passed away during the night between October 25, 2001 (8 Sha'bân 1422) and October 26, 2001 (9 Sha'bân 1422). He was buried at Eyyub Sultan, where he had been born.

BOOKS PUBLISHED BY HAKİKAT KİTABEVİ

ENGLISH:
1– Endless Bliss I, 304 pp.
2– Endless Bliss II, 400 pp.
3– Endless Bliss III, 336 pp.
4– Endless Bliss IV, 432 pp.
5– Endless Bliss V, 512 pp.
6– Endless Bliss VI, 352 pp.
7– The Sunni Path, 112 pp.
8– Belief and Islam, 112 pp.
9– The Proof of Prophethood, 144 pp.
10– Answer to an Enemy of Islam, 128 pp.
11– Advice for the Muslim, 352 pp.
12– Islam and Christianity, 336 pp.
13– Could Not Answer, 432 pp.
14– Confessions of a British Spy, 128 pp.
15– Documents of the Right Word, 496 pp.
16– Why Did They Become Muslims?, 304 pp.
17– Ethics of Islam, 240 pp.
18– Sahaba 'The Blessed', 384 pp.
19– Islam's Reformers, 320 pp.
20– The Rising and the Hereafter 112 pp.

DEUTSCH:
1– Islam, der Weg der Sunniten, 128 Seiten
2– Glaube und Islam, 128 Seiten
3– Islam und Christentum, 352 Seiten
4– Beweis des Prophetentums, 160 Seiten
5– Geständnisse von einem Britischen Spion, 176 Seiten
6– Islamische Sitte, 288 Seiten

EN FRANÇAIS:
1– L'Islam et la Voie de Sunna, 112 pp.
2– Foi et Islam, 128 pp.
3– Islam et Christianisme, 304 pp.
4– L'évidence de la Prophétie, et les Temps de Prières, 144 pp.
5– Ar-radd al Jamil, Ayyuha'l-Walad (Al-Ghazâli), 96 pp.
6– Al-Munqid min ad'Dalâl, (Al-Ghazâli), 64 pp.

SHQIP:
1- Besimi dhe Islami, 96 fq.
2- Libri Namazit, 208 fq.
3- Rrefimet e Agjentit Anglez, 112 fq.

ESPAÑOL:
1- Creencia e Islam, 112

ПО РУССКИ:
1- Всем Нужная Вера, (128) стр.
2- Признания Английского Шпиона, (144) стр.
3- Китаб-ус-Салат (Молитвенник) Книга о намазе, (224) стр.
4- О Сын Мой (256) стр.
5- Религя Ислам (256) стр.

НА БЪЛГАРСКИ ЕЗИК:
1- Вяра и Ислям. (128) стр.
2- НАМАЗ КИТАБЪ (256) стр.

BOSHNJAKISHT:
1- Iman i Islam. (128) str.
2- Odgovor Neprijatelju Islama, (144) str.
3- Knjiga o Namazu, (192) str.
4- Nije Mogao Odgovoriti. (432) str.
5- Put Ehl-i Sunneta. (128) str.